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CHRIST IN THE PENTATEUCH

or Spiritual Values in the Books of Moses

By

JOSIAH BLAKE TIDWELL, D.D., LL.D.

Author, "Introducing the Old Testament," "Bible Lands and Places," "The Bible Book by Book," etc.

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With loving concern for their spiritual welfare, I lovingly dedicate this volume
TO
My three living children
Mrs. W. C. Roberts
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Chapter I

INTRODUCTION (GENESIS)

Our subject has to do with a very illuminating story of the far distant past. It is a story descriptive of the beginning of things. It claims to answer the fundamental questions concerning the origin and nature of things about which philosophers of all ages have inquired. Its declarations have had wide-spread consideration in books and periodicals and in public discussion from both the platform and pulpit.

In the discussions presented here, the author does not claim any superior knowledge, or that he has discovered anything startling. The opinions and principles enunciated have often been stated by him to the students of his classes in the university and proclaimed in religious gatherings and in the press. In stating these principles, the desire is to be wise rather than smart; to show reverence rather than intellectual pride; to be frank and sympathetic rather than reticent or dogmatic; to be constructive and ethical rather than destructive or suggestive of doubt. The discussion is purposely brief, but it is hoped that it is sufficiently comprehensive and that its statements are so clear that the viewpoint presented may be fully understood.

Before studying the story of creation found in Gene-

sis (chapter 1), some things concerning the Book of Genesis as a whole present themselves for consideration.

1. Structure of Genesis. As in the case of nearly any book, the purpose of study will in large measure determine the outline developed. Certain it is that we cannot separate the form and structure of the book. Three ways are most important.

(1) *Into Ten Divisions.* These are each introduced by the formula, "These are the generations," which forms a sort of bond of unity between the several parts of the book and becomes a sort of title to the ten sections into which the book is divided. From this view, Genesis is so formed as to emphasize the religious and irreligious groups and to show the importance and connections of each.

(2) *Into Two Divisions.* It easily falls into two parts: (a) Chapters 1-11, or the period before Abraham. This is the longest of all Biblical periods and forms the background for the rest of Genesis and indeed part of all the rest of the Bible. After a statement concerning creation, it follows the fortune of the whole human race down to the time of Abraham; (b) Chapters 12-50, or the period after Abraham. Each of these sections contains five of the ten "generation" chapters indicated. This may suggest that they early began to use the decimals as an aid to memory, the five fingers of the hand for one great division and the other five for the other division.

(3) *Into Three Divisions.* Another view of the structure recognizes the national atmosphere each section manifests. This method emphasizes the so-called photographic character of the book and by the use of three divisions shows how accurately it has caught the

life and spirit of the ages through which it passed and how it has brought them forward to us.

In the first section (chapters 1-11), the records concerning creation, temptation, the flood, and the confusion of tongues are in considerable degree paralleled in Babylonian literature. The whole life of the race, especially as it is described after the deluge, seems to center in Babylonia, and every incident seems to be surrounded with a Babylonian atmosphere. The section ends with Abraham, the great hero of the book, coming out of Ur of the Chaldees. This does not mean that these stories were copied from Babylonian origin, for Professor Clay has proved to us that the Biblical story of the deluge is older than the Babylonian story. It does, however, show how completely Babylonian idolatry had gripped the whole world and how God had to call out of it one through whom He could preserve and propagate true religion.

The second section (chapters 12-38), is filled with the spirit of the Amorite, or Canaanite. Abraham has moved out of Babylonia into Palestine. He has gone into the very heart of the country. As we read the story, we are in a different world. Every scene and city and all the customs described are clearly Palestinian. There is no mistaking the atmosphere. It is no longer Babylonian. The Palestinians, who lived in a hot climate, had no means of preserving the bodies of their dead, so they always buried them out of their sight on the same day of their death. Abraham likewise made a quick bargain with the sons of Heth for the cave of Machpelah, "That I may put my dead out of sight." This is but one of many illustrations showing the Canaanite influence seen in this section.

In the third section (chapters 39-50) we are removed

from either Babylonia or Canaan and are surrounded with an Egyptian atmosphere. We follow Joseph into Egypt, and thereafter everything we see is Egyptian. Today we know from her own records very much of the customs and interests of ancient Egypt, and every part of what we find recorded is true to those customs and interests. We have references to their *slaves*, to their *agriculture*, to their *economic system*, to their *social customs*, to *royalty*, to their *interest in dreams*, to their *priests*, and many other things, and in regard to all of these there is perfect accuracy in the Genesis portrayal.

From these illustrations and suggestions, we see that we have in Genesis an ancient history (insofar as it is history) that not only tells its story with perfect accuracy but exhales and diffuses upon us the very atmosphere of all the civilizations and ages through which it has moved. It is, therefore, not just a record of facts but a portrayal of life.

2. Purpose of Genesis. It is clear that Genesis is not intended as a book of universal history. By a special revelation that partakes very largely of the nature of an apocalypse God has given us in the early chapters some highly helpful information concerning the early beginning of things. In the other chapters He has given us the record of some of the principal men and events of the time of the beginning of His special revelations of grace. But it is evident that only those facts and experiences are recorded that are necessary to show how, after the fall, God began to make known to man His plan of redemption. All men and incidents are excluded from the narrative except those that had some bearing upon that subject.

While there is a brief survey of the whole race, the story from the very beginning puts primary emphasis

upon one particular section of the race, the descendants of Seth. In the later sections, the writer follows the story of one family, that of Abraham and his descendants, Isaac and Jacob. Only so much consideration is given to the other branches of the race as is necessary in properly portraying the chosen family. Once more it is noticeable that in each section there is first a brief reference to the collateral branches of the race and they are then dismissed so that there may, therefore, be an uninterrupted flow of the story of the holy seed. In this way the mind of the reader is kept constantly upon the special people. Cain and the civilization he developed are noticed before Seth and then dropped so that Seth and his desecendants may be seen the more clearly. The genealogies of Japheth and Ham are given before that of Shem, out of whom Abraham, in whom interest is to center, was to be born. The biographies of Ishmael and Esau come before those of Isaac and Jacob, which are carried forward to the end of the book.

The general plan seen everywhere in the book leads clearly to the conclusion that Genesis is an introduction to the study of the kingdom of God. It was intended to show the necessity and nature of the new economy about to be established. It shows how the institutions of salvation had been made necessary through the fall and corruption of the race, which was punished in the flood, and seen again in the story of the tower of Babel. It shows how God made in Abraham a new venture in His efforts at redemption, but also that He did it along the same lines He has pursued from the beginning. It explains man's lapse into sin which rendered salvation necessary, and to portray the first movements of the divine grace which from that time forward has been working for man's restoration.

Genesis has no delusions about the reality of sin and the danger of the sinner. It recognizes that sin is the most important issue in the life of every man every day of his life. It sees in the question of the origin of sin, problems of universal interest and undertakes to answer this hardest question of philosophy and religion. It makes it clear that evil did not begin as a mere physical, or material thing. It was not a matter of evolution of consciousness—not just a higher and expanding degree of a lower and duller physical sensibility. Genesis contains no silly nonsense about sin as a falling upward toward God through the evolution of conscience. It shows how it could not have been a material matter, for in creation God made every physical thing "good." But sin is represented truly as beginning in unbelief, in distrusting and doubting the Word and goodness of God. It began in disobedience against the divine command. It was the assertion of the will of men against the will of God. It was the alienation of man from God by his act of self-will. By selfish unbelief sin had entered the heart that God had created in purity and had intended to live in happy fellowship with Himself. In this connection, the book also shows that by loving belief in the Lord, sin may be overcome and cast out of the heart and redemption made sure. It shows how God is trying to bring about that belief.

In pursuance of these purposes, a religious interest is made to dominate the whole book as, indeed, it does the whole Bible. Even in the brief story of the creation and original state of men there are found all of those fundamental principles of religion and morality that are recognized by the universal conscience of mankind. It tries in it all to fix our thoughts on a glorious world and a living Omnipotence. Adam and Eve

and their fall point to the fact of the fall and sin of every man and woman. We are shown in all of it the causes of the loss of innocence, the certain consequences of retribution, and above all the divine remedy for sin. In the promise that the seed of women should crush the serpent's head, we hear the first word of prophecy and catch the first gleam of promised redemption and of the light and hope that were finally to brighten into the perfect day of salvation. Here are all the great elemental principles we find running through the whole Bible. "Here is law and prophecy; the denunciation of sin and the promise of pardon; the flame which consumes and the light which comforts." In the story of Cain and Abel and Seth and the story of the flood the same truths are strikingly symbolized. The saving ark, the dove with the olive branch, the promise that God will no more smite with a flood every living thing, the bow in the cloud as a pledge of mercy and safety—all these stand over and above God's wrath against corruption and sin. When Abraham was chosen, the purpose was declared to be that he should be a blessing to all the nations of the earth.

This religious purpose and particularly the place which it gives to salvation makes the Bible of everlasting interest to the hearts of sinful men. So long as the essential nature of human life remains unchanged; so long as men are sinful; so long as they are conscious of their need of a Savior who can deliver them from the consequences of sin; so long as they continue to die; so long as they continue to yearn for light from beyond the grave; so long will there be the same eager interest in the great subject of salvation; and so long will the search for more and new light concerning an eternal hope continue unabated. And since Genesis is

a part of the Bible, which claims to give the knowledge of this hope, it will always be of interest. Its introductory chapters, known as the creation story, which form a sort of prologue to the whole and which we are now to study, cannot but attract the keenest interest.

3. Our Attitude toward the Bible. Before entering upon the discussion of our subject, we should also confront the question, What is our attitude toward the Bible? The story we are to consider is taken from the Pentateuch, and the conclusions we draw from our study of it will depend upon whether we think this is to be divine or human books. Moreover, our view of Genesis, the first book of the Bible, will determine our view of the whole Bible. If Genesis may not be believed, none of the rest can be believed. If we are free, for instance, to teach that man, and all physical nature as well, originated in a way different from the teaching of Genesis and the Bible in general; if we may teach that it all came into its present form and condition through different powers and methods; we are just as free to teach that salvation may be obtained in a different way from that taught in the Bible. We must decide at the outset whether we shall accept the Bible as a true Word of God. Is it something more than a piece of literature addressed to us by man, or just the output of the human intellect? Do we believe the Scriptures to be inspired of God and submit ourselves to their authority in belief and practice? The author regards the teachings of the Bible as above the wisdom of men. He accepts all of it, including the creation story, which is a part of the Bible, as the revelation of God and believes its statements to be true in every respect.

4. A Question of Biblical Interpretation. Here is also raised the question of how we shall interpret

the messages. There are in the Bible many passages that on the very face of them show that they are figurative. Other passages are unquestionably intended to state facts in a literal way. The creation story is of the latter kind. The method pursued is that of a historical recital. The writer evidently believed and intended for us to believe that he was dealing with matters of fact. Therefore, common literary honesty compels us to proceed with our interpretation on the basis of the author's own intended meaning—that of historical facts.

This conclusion raises the question of "literal" and "spiritual" interpretation. Our day witnesses a widespread demand for the "spiritual" rather than the "literal" interpretation of the Scriptures. But one wonders what lack of harmony there is in "literal" and "spiritual" interpretation. Just how would one give "spiritual" interpretation to the statement, "In the beginning God created the heavens and the earth" without accepting it in a literal way? Or take the statement, "God created man in His own image." Is it an unspiritual interpretation to regard that as a "literal" fact? If these statements are not facts, there is nothing to interpret. We could do no more than deny or prove their falsity. Our creation story says, "God formed man out of the dust of the ground and breathed into his nostrils the breath of life and man became a living soul." Accepted literally, that statement tells of the close and spiritual relation of man and God. It tells us how God's Spirit brooded over the chaotic creation and together with God's Word brought forth light and order and organization in the universe. All of this tells of the acts of God, Who is a spirit, but it tells also literal facts about Him and His acts. Such a view is both "literal" and "spiritual"

and must be both or neither. Once more, the Bible says that an angel said to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." This fact had deep "spiritual" meaning, involving the incarnation of Christ in the flesh, but is intended to teach us the literal reality of the virgin birth of Jesus. To reject these plain statements is radicalism, but it is not interpretation at all, much less "spiritual" interpretation. We must accept the simple statement of facts found in the Bible and then look for their spiritual import. This is vital in our discussion. For we shall find that this story describes literal facts that are of tremendous spiritual significance.

5. Suggestions Concerning Science. It is clear from the purpose of Genesis we have stated that we are not studying a book of science. The two creation chapters make no attempt to explain the processes of Nature. Here are mentioned the earth, which we study in Geology; animals, which we study in Zoölogy; plants, which we study in Botany; the sun, moon, and stars, which we study in Astronomy; and man, whom we study in Anthropology. Steam and electricity are inherent in the universe whose creation is declared, but none of these sciences are discussed and no amount of study would enable us to get from these chapters a knowledge of any one of them. This story does not answer the questions of science but responds to the longing of the soul. Science and Genesis, and indeed all the Bible, have to do with entirely different matters. One deals with physical facts, the other with religious faith. One deals with what we know by sight; the other studies what we may learn by faith. One investigates "the dust of the ground" out of which man's

body was made; the other considers "the living soul" he became when God breathed into his nostrils the breath of life. One makes its chief appeal to the intellect; the other, while entirely reasonable, makes its appeal to the heart and moral nature. One is tested with physical mechanisms; the other is proved in the laboratory of experience. One is a finished revelation to which nothing may be added and from which nothing may be subtracted; the other increases or changes with every newly discovered fact of nature. Genesis sets down over all things and as an explanation of all things the simple phrase, "In the beginning God." It is content to declare that God is the Cause and Creator of all things. Then, leaving science free to study their nature and processes, it is constantly trying to show forth the plan of salvation and the method of its working.

Our story, therefore, does not call upon us to discuss science nor does it discredit science. On the contrary, it leaves all nature open to the investigation of every honest scientist and bids him Godspeed in his quest. Let him, therefore, search out all truth concerning nature, both in heaven above and in the earth beneath. And so certain are we that the Bible is true and, therefore, in perfect harmony with all other truth, that we promise the scientist that we will walk in peace with him as far as he has discovered the real facts of nature. Then when he can walk no longer by sight, we ask him to join us and walk by that faith that saints of all ages have held and cherished. We assure the scientists that Christianity welcomes every proof that they may supply, but we deny that we must obtain our credentials from them. We acknowledge that science may confirm faith, but deny that it can create or destroy it.

Here let it be said that, while the Bible is not a book of Science and although it was written when there were many crude and superstitious stories about the earth and all its creatures and processes, it is, nevertheless, scientifically true and correct in all of its references to nature. Its teaching as to animals that the species are fixed is proved in science, which has not found the rise of a single new species. There are many special illustrations showing its scientific accuracy, as when the Psalmist said the sun traveled in a circuit (Ps. 19:6), or Job said the wind had weight (Job 28:25) and God "hangeth the earth on nothing" (Job 26:7).

6. The Methods of Study

(1) *The Bible and the Cross.* The central theme of the Bible is Christ crucified. The cross is the center of it all, as is indicated by frequent references to blood, death, atonement, propitiation, sacrifice, and crucifixion. The incarnation, the resurrection, the ascension, and intercessions of Christ all center in the uplifted cross. The Bible, therefore, which tells us of salvation, is filled with physical, animal, and human illustrations by which we may be impressed with the need of redemption and with the fact that redemption has been provided. There is promise and prophecy of a coming Redeemer. There are sacrifice and ceremony to remind us of the nature and efficiency of the atonement that has been provided. Every chapter and verse, every story whether personal or national, and every teaching, whether in song or proverb or prophecy, somehow points to the salvation accomplished in the death and resurrection of Jesus.

(2) *Basis and Purpose of These Discussions.* In view of the purpose of the Bible just stated it would seem that all Bible study should seek first of all to

find suggestions concerning the plan of redemption. Just this is our purpose in these studies—to discover the message these early books have about salvation from sin. These books, especially Genesis, form an introduction to the whole Bible, and we seek to find what they reveal concerning God's way of salvation and His purpose as a whole concerning His glorious Son. It should be said that there is no claim that all the illustrations used are direct types of Jesus and His work, but they serve to show how rich the Bible is in illustrations of its own great teachings concerning redemption. It not only reveals truth, but is full of stories that enforce the truth taught. Effort has been made to restrain the working of imagination so that no teaching about redemption shall be based upon these stories unless it is found in the teaching of the New Testament. In all of it, we should see parables of life and action that demonstrate New Testament truth and through such foreshadowings what a divine unity prevails in the whole Scripture.

(3) *Defense of the Method.* The writer believes that the modern cry against spiritualizing the Old Testament, while doing some good in suppressing the fancy of certain men, has also done much harm in the way of undermining confidence in it as the Word of God. Many have come to regard it as nothing but an ancient history and have ceased to go to it for spiritual light and meaning.

But the early disciples frequently made use of Old Testament incidents, both personal and national, and thereby pointed the way for such a study as we propose. Stephen, in his defense, surveyed the whole Jewish history to reveal the situation of the Jews of his day. By showing how they at first rejected Moses and how they refused to hear the true spies and in each

case suffered forty years and then accepted what they had at first rejected, he pointed out that they always rejected God's message, or messenger, then suffered for it and afterward accepted what they had rejected. He argued that in the same way, they were rejecting Jesus, and would suffer divine displeasure and punishment and would then accept Him. Paul used Hagar and Sarah and their sons to illustrate the principle of law and faith in the plan of salvation and of the relation of our fleshly and spiritual natures. Peter made the ark a type of Christ and the flood a type both of divine judgment and of baptism. Jesus used Jonah and his experiences to teach the need of readiness for His coming and to illustrate His own death and burial. There are other examples of such use.

These New Testament leaders set us the example of using Old Testament incidents to illustrate the truth about salvation. We are also told by one of them that all of it was written for our instruction, but we cannot avail ourselves of the instruction unless we seek to know its spiritual application. Not to find such applications is to fail to get out of these narratives the profit intended. The author therefore boldly puts forth these studies, believing that God intended for us to make such use of all the Old Testament.

Chapter II

THE CREATION STORY

7. Structure of the Story. The systematic and artistic arrangement of the material of these two chapters is very instructive.

(1) *Division into Chapters.* Here are two chapters, or divisions. Chapter one narrates the story of the creation of all things — physical matter, plant and animal life, and also man—as an accomplished enterprize. Chapter two recurs to the subject of the creation of man, in whom the story is chiefly interested, and gives a more detailed statement of it, showing also how, by miracle, woman was created. Chapter two is not, as some have thought, another story of creation nor indeed the story of another creation, but it is an illustration of the use of the law of recurrence of thought by which a thought is mentioned and then allowed to rest until farther on in the discussion when it is given full consideration.

(2) *Division into Days.* First, there is a statement about the introductory act of creation by which God created raw material, or world stuff, and then a statement of all the producing acts accomplished during six days. These six days and the work accomplished during their period is divided into two groups of three

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each. The first three especially set forth the events of the inorganic history of the earth, while the second three are occupied with the events of its organic history from the creation of the first animal to man. The first three begin with the separation of light from the chaos; the second three begin when its distribution had been provided for by the making of the sun and the moon.

It is also noticeable that one day in each group pairs with and balances one in the other group. The first day, in which light was produced, pairs with the fourth day during which the sun and moon and stars were put in their places. The second day, when the water was separated or distinguished from the atmosphere, or vapor above, pairs with the fifth day, when the creatures living in the water and atmosphere appeared. The third day, during which the land and seas were separated and the land brought forth vegetation, pairs with the sixth day, when land animals and man came into being. These six days are followed by a seventh day of rest. Thus we have two threes climaxed by a seventh, which suggests that the world is doubly completed and thrice holy. Here also are light and darkness, day and night, and evening and morning, all showing that there is order both in the universe and the story of its origin.

8. Brevity and Moral Dignity of the Story. How extremely brief is this story! In all literature, there is not found another passage quite so picturesque, so concise, and concrete as the six brief paragraphs by which the first chapter of Genesis shows how God, acting through six successive periods of light and darkness, prepared the world for man's residence and put him into it. A second chapter gives a little fuller account of the creation, condition, duties, and blessings of man, together with the dangers to which he was

exposed. In it, the presence and activity of Jehovah are particularly emphasized. It shows how God shaped man's body out of the dust of the earth and breathed into it that which made it become a living soul. The creation of the woman was supernatural as was that of man and was for the purpose of providing for man a helpful companion so that his happiness and development might be complete. Moreover, they were created in the image of God and, like God, have intelligence and will, and were, therefore, given authority to rule over the earth.

A few more than thirteen hundred words compose two chapters in which the story is told. One chapter of average length could contain all the rest that the Bible says directly concerning the origin of the world and of man. Less than one six-hundredth part of the Bible is devoted to creation. This brevity shows that a full discussion of all the implications of creation is not intended. It clearly indicates that an understanding of all the processes connected with organization and development of the universe is either not possible or unnecessary for us.

Nor can we fail to see the moral dignity and beauty of the story. It is infinitely above all mythical legends and traditional stories of creation. It contains nothing impure, or base, or unworthy but is filled with a profound sense of loftiness and grandeur. It tells about God as a creative Spirit and His works, and in beautiful language shows how the whole universe finds its explanation in God. It lifts one up into a position of awe and reverence and allows one, in imagination, to stand back there in the creative days and look on while, in obedience to the quiet commands of God, all the materials and forces of physical nature assemble themselves in majesty and splendor into these systems

and groups that now make up the universe. The first chapter has the rhythm of a great poem with the same refrain at the end of each stanza (verses 8, 13, 19, 23, 31). It is especially a poem about God. Four great verses (1, 27, 28, 31) described or declare the creative power and work of God, man's likeness to God, his place in the created universe, and the perfection of the works of God.

Let it be said also that it is written from God's viewpoint and not from ours. Its statements and descriptions are written in the language of omniscience. Nothing is hidden from the writer, and there is nothing vague or uncertain in what he says in these chapters. The story flows on with nothing broken or hazy. It is a master mind and a master hand that writes, and the impression made is immediate, distinct, deep, and abiding.

9. Those Who Study This Story. In the light of all this, it is not surprising that these two chapters have been the subject of most diligent study and that from every angle of approach. Both enemy and friend have pondered each word, the one to find truth and light, the other to find some fault that might be exposed. The unbiased scientist, also, in his search for truth, has come here for some word from that far distant past into which he cannot explore through means of laboratory experiment and observation. He has wanted to see whether this story would throw any new light upon the great problems of the world and of man. The student of life and religion has come here to find, if possible, some clue as to what in man has led him to his present position, and to see if there is given any suggestion as to his final destiny. It is but natural, therefore, that the student of redemption should also

turn here for light. Precisely this is what we are to do in these chapters.

10. The Activity and Work of God. This story attributes everything to God. He is all in all—the explanation of all things. Everything had its beginning in God and was caused by Him. The very first word lends to this feeling—"In the beginning God." It is over every truth discovered in nature today. The reverent scientist joins Moses and writes as an explanation of it, the word "God." The first chapter uses the name of God thirty-two times. The statement, "God said," occurs nine times; "God saw," seven times; "God called," six times; "God made," four times. Then there are other statements, such as "God created," "God divided," "God caused," "God formed," "God set," or "placed," "God blessed," "God rested," "God planted," "God finished." In these and their implications we are given a good insight into the purpose and work and providence of God. They teach that God not only created the world, but that He had a personal interest in all of its developing and organizing processes, and that He controls all these processes and directs the outcome of all. Nothing is accomplished without His personal attention and assistance. It introduces us to the omnipotence of God, who could see all of His creation at once and determine that it was good. Nothing was left to chance nor was it all accomplished by a resident force. All was done by God and from the outside. God moves in it all.

The story closes with God at rest, satisfied with His world-creating and world-developing work. Creation was finished, and there has been no more creating since except such as is seen in multiplying the fish and loaves and in the new creation in Christ accomplished in regeneration.

11. The Term "Create." The word "create" used here is important. Its meaning is to bring forth from nothing, to originate something not yet in existence, and it is more reasonable to believe that a great God could originate it than to believe that matter is eternal. It points back beyond all developing processes to where nothing existed to develop. There could be no developing until something had been created, and it is wholly out of harmony with the meaning of the term "create" to speak of creating by a process. Creation was not a process but an act. It was instantaneous. There was one moment when things did not exist and another moment when they did exist. It could not be otherwise. Things could not be partly created and partly not created. This is true whether we speak of physical matter, animal life, or human life. This fact is deeply significant when we consider the place and way in which the term "create" is used in the first chapter of Genesis. It is used three times.

(1) In verse one, the writer says God "created" the heavens and the earth. He means to tell us that God originated all world stuff or physical matter. Having created this matter, God could separate it into land and water, since both are physical matter. He could say, "Let the earth bring forth grass," etc., and could "make two great lights," for grass and herbs and sun and moon are all composed of physical matter. In all this nothing new was created, but what had been created was organized and developed.

(2) In verse 21, we are told that God created animals. Animal life stuff had to be originated. There was nothing existent in the physical world of which to make or develop it. Animal life is different from physical matter and was not evolved from it, but was "created" on the fifth day. And this harmonizes with

all science and history, which have not presented a single instance where physical matter developed into an animal.

(3) In verse 27, it is declared that God "created" man. Here again He originated something new. There was up to this sixth day nothing in existence out of which human or spiritual life could arise. There must be a new and separate act of creation. When he had been created, man could develop into many types and even into different races and colors, but his nature was created as a new and separate existence and is always the same.

This triple creation out of nothing, of physical matter, or world stuff, animal life, and human or spiritual life, helps us at exactly the place where all science is *helpless to explain.* It indicates that there can be no crossing the line between physical and animal, or between animal and human. There was no development of one into the other. Each was a separate act of creation. Here, God is seen as the great Creator, more especially the Life-giver. Life is the great central truth of Genesis. It is, so to speak, the key-note, the thread upon which all else, such as the biographies, is strung.

12. Everything After its Own Kind. A prominent part of this creation story is the phrase "after its [or their] own kind." It is found ten times in the first chapter and is used with reference to both plants and animals. It sets forth the fact that from the very first, every living thing possessed the marvelous power of reproducing its own kind. This universal power did not develop later, but had to be complete in the very first organisms so that there might be a continuance of the species. In bestowing this power, God not only provided that each could reproduce "its own kind,"

but thereby made it impossible for it to produce any but its own kind and hence made development of one species into another an impossibility. There is no tendency on the part of animate creatures to depart from the ancestral type. An invariable and inexorable divine law absolutely forbids such departure, and all the ingenious interference of man has not been able to cross these divinely established boundaries and produce a single new species.

13. The Family Origin. According to Genesis, marriage and the establishment of the family marked the beginning of human history. There was marriage when there were but two people in the world—the first two. It was provided for in the bisexual creation of man. Men and women were created for each other, possess the same nature, and are destined to be helpful one to the other. And since there was but one man and one woman, marriage was intended to be permanent and monogamous. Just this was the view of Jesus, who turned to this story for His doctrine of marriage and divorce. Marriage then was established as a divine institution and as a part of the purpose and program of God. It was instituted before there were any children and provided that man should reproduce "after his own kind," just as was true of all other living creatures. Human life began in the bonds of pure marriage where the two were one flesh. This constitutes marriage a divine rather than a human institution and provides that God and not men or nations should make laws governing it. It provides for the holy relation of the sexes in wedlock, and all the shame and suffering that the world has endured because of impure sex-relation and improper marriage has resulted from sin and the fall that came later and that led to the violation of the divine law governing,

violations that have sometimes had the sanction of human law but were nevertheless wrong.

14. Everything Good When Completed. This story declares that everything was created good. At the end of each day, God surveyed all that had been accomplished and each time declared that it was "good." After all the six days' work was finished, He looked forth upon it all and saw that all that He "had created" and "made" "was good." Here is initial goodness for men and all things. There can be no mistake about the teaching. Everything is included and it was God Himself who scrutinized and approved it. Physical nature was then in such a state as to satisfy God. At that time there were no thorns or thistles, no wandering stars, no cyclones nor earthquakes. These came later after the fall of man. Nor could sin have begun as a mere physical thing since God made every physical thing "good." Is man now weak and depraved? It came later and was not so at Creation. When he was created he was at his best—far above what he has ever reached. He possessed such a ready insight that he could give to every animal a name that was in harmony with its characteristics and nature. That was above any man of our day. This initial goodness of man is of tremendous importance. It has a direct bearing upon the whole field of scientific and philosophic thought and later on in our discussion will be given further consideration.

15. The Preeminence of Man. Another impression given out by the creation story is that man is preeminent over all. The four outstanding facts of the story may be summed up as follows: first, this universe is the result of the loving will of God, the Creator; second, God appreciated and saw that it was all good;

third, He blessed it; fourth, He created man bearing His own image and set him to be lord over it all. He was commanded to subdue the earth and given dominion over the fish of the sea, the fowl of the air, and every living thing upon the face of the earth. He was to range over and inhabit all zones. He would be at home on land or sea. He would climb mountains, descend into caves, cross oceans, bridge rivers, and cut canals. He would tunnel mountains and navigate the air. He would discover and bring to light the treasures of mineral wealth that lie hidden in the earth through invention and toil and prepare them for his use. All of this required that he was to multiply and fill the earth. This makes provision for only one human race. All men on the face of the earth come from the multiplication of this one pair, in whom was vested authority to rule the earth. Any casual reading of this story leaves the impression that the chief interest and importance is in man, who was intended for a perfect social order and for fulness of fellowship with his Creator.

Here we learn that man's interest in animals is not in his kinship to them, as some would have us believe, but in his transcendence over them. His first act, on his first day, was to organize his thought concerning animals, naming them, and none were found suitable for companionship with him. Already he was so far above animals that God must needs perform a miracle to provide for him a peer, a woman, on a level with him. All his mental work in theorizing about animals shows that man was at first above them. Only man, of all God's creatures, is interested in his own origin, or that of the physical universe; but in their study some men seem to think they are undertaking science and philosophy and religion as mere animals and seek to

explain themselves in terms of the stuff of the material order. Some men spend all their time trying to find for themselves some physical kinship with animals, but the author prefers to rejoice in his spiritual kinship and likeness to the Creator and to consider his race as preëminent over all animals. The preëminence becomes more and more evident as the student continues his study in the rest of the Book of Genesis.

Chapter III

RELIGIOUS SIGNIFICANCE OF THE CREATION STORY

Questions and Themes for Study: At the beginning of this and each of the following chapters on Genesis there are given some questions for study that should be fully discussed before taking up the discussions of the text that follows. In this chapter learn: (1) What was the condition of the physical universe when God began to prepare it for man's abode? (1:1-2). (2) How many and what things are said to have been done by God, such as God said, saw, etc.? Make a list. Chapters 1-2. (3) What were the successive acts of creation? (1:3-27). (4) What facts are given about the creation of man? (1:26-27; 2:7). (5) What blessings and gifts are granted to man? (1:29-30). (6) What religious institution did God establish and symbolize? (2:1-3). (7) What was Adam's home, and what duties, blessings and restrictions were given him? (2:8-17). (8) What provision was made for man's fellowship, and what institution was established? (2: 18-24). (9) In what respect is man in the image of God? (1:26-27). (10) What was man's position in regard to lower animals and physical nature? (1:28-30; 2:9, 15, 19-20). (11) What are some of the traditions of creation?

16. Emphasis on Salvation. In line with the religious purpose of Genesis mentioned earlier in these discussions and following the suggestion as to the sphere of its interests pointed out in the statement of its relation to science, we turn now from the analysis of the contents of these chapters and from the consideration of them in relation to certain false theories and endeavor to find something of their religious significance. A careful reading of the two chapters convinces us of their religious emphasis. The interest is not in earth and seas and continents; not in geological and biological ages; not in centuries or cycles of development or change; not in history or biography; not in any of the facts of science that may be involved; but the interest is a profoundly religious one. In land and sea, in earth and sky, in man and animal, and in all their relations to each other and to God, we must look for eternal principles of religion. Here are found, not the discoveries of science or the facts of history brought to us by human witnesses, but a revelation, or communication, from God. It aims to teach lessons about the one and only true God and about our relations to that God. This religious purpose is especially set forth in the second chapter, where the writer uses the name *Jehovah,* which represents God in His covenant-making relation and in His saving work. His appearance in this capacity in the creation of man lends emphasis to the belief that creation itself was unto salvation and that salvation is the matter of greatest concern to God, Who built the world with a redemptive purpose and Whose chief glory will be the work He has done in saving fallen man. To this end He created the world, that it might become a platform upon which He could act to display His grace, that He might show forth His glory in Christ (Eph. 2:7).

His love could not rest without some way of expressing itself. Everything, therefore, whether in time, or in eternity, tends to this end.

But His love was sacrificial and propitiatory and could not adequately express itself except through sacrifice and suffering. The world was, therefore, built around the cross, and all human history was made to center in Christ, Whose purpose in coming in the flesh and Whose consummate act was to die on Golgotha. From the beginning of time, everything looked toward Calvary, and now that Jesus has died for the sins of men, everything points back to the time and place of His death. So important is this that every time we address a letter or fix a historical date, we pay tribute to Jesus by reckoning the incident before, or after Christ. Truly the cross on which Jesus died for our sins is the center of God's universe, the topmost experience of all human history, and the consummate act of Deity in the work of redemption.

17. Six Days' Work. There is in this story of creation much that reminds one of the work of Christ in redemption. The chaotic condition of the world when God began to prepare it for a home for man was very like the condition of lost men. It was in darkness and altogether unfruitful and required the direct impact of the Spirit of God to bring it into order.

This gives a world of meaning to the word "brooding." It is an expression of motherly love and indicates the tone and purpose of all the story. True love is expressed in the mother idea. It longs to bring into being another upon whom to lavish itself. It craves to have an answering love that will respond to it. Impelled by this longing, it expresses itself by bringing forth other life like unto itself. It will even give itself that life may come to another. And how beautiful

to see the mother before the new life comes making ready a home for it! Whether it be the mother bird making ready the coziest possible nest and then patiently brooding until her young come to possess it, or the human mother planning a place for her expected babe, it but illustrates the work of God in preparing the earth as a home for man, who was soon to appear as the creation of His love.

The Bible does not call God "mother," but it often speaks of Him in terms of a mother, here as "brooding" and "nursing father" (Acts 13:18). But the word "father" usually includes both the father strength and the mother tenderness. As father and mother, He gave some of Himself by breathing into man His own life-breath so that man might be in the image of God. This is love in its finest form and doing its finest work. Nor can we see this and follow the story of His interest in man without knowing that as a mother would die for her offspring, He would climb Calvary and die for man, who was made in His likeness. The word *brooding* (or moved, in the old Version) probably is better translated "was brooding tremendously with love." This reminds us of His life. He gave His breath to man in creation and gave His blood for man in salvation. He gave the latter because He had given the former. What was done during these six days is a suggestive illustration of the redemption of man. Men were in darkness and ruin, and as in the case of the earth so with man; it was accomplished by the joint power of the Spirit of God and the Word of God. "The Spirit brooded upon the waters and God said." The result was, light flashed forth. It is like a new birth and reminds us that we must be "born of the Spirit" and "the incorruptible Word of God" (I Pet. 1:23).

THINGS OTHER THAN MAN

18. The Appearance of Light. The first work—the work of the first day—was to give light upon the earth. It shone out upon a great desolation. God looked upon that light and saw that it was good, but it was all He saw that He could call good. And let it be remembered that the source of this light was not in the earth itself. No law resident in itself could bring it out of its chaotic state. It could never have originated light. That came from the Word of God, acting in connection with the power of the Holy Spirit. One is reminded of the saying of the Psalmist, "The entrance of Thy words giveth light" (Ps. 119:130).

All this is suggestive of Jesus, concerning Whose coming it is said, "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up" (Matt. 4:16). Compare also Isa. 9:2 and Luke 1:78-79. Paul says our "foolish heart was darkened" (Rom. 1:21). In these Scriptures, we learn that like as the world was in darkness when God began the work of His redemption, so is the heart of man in darkness until it is entered by Jesus. As God's first act in preparing the world for man's occupancy was to give physical light, so Christ's first work of redemption in us is to give us spiritual light. Superstition and ignorance and sin and Satan have blinded us to all that is dangerous and bad, and also to all that is best and highest in life. Speaking of the unsaved, Paul says, "The god of this world hath blinded the minds of them which believe not" (II Cor. 4:4). Jesus calls His followers "the children of light" (Luke 16:8) and Himself "the light of the world" (John 8:12).

Of the far distant past it could be said, "in the beginning—God." God was old, "The Ancient of Days,"

when the heavens and earth felt the first stir of life in the womb of the universe. The oldest child is light. The night and darkness of the world were touched into splendor by the brooding Spirit of God. There, in the beginning, God said, "Let there be light," and began to unfold the universe. Then far down in the advanced course of things, Jesus said, "I am the Light of the world," and in that suggestion shows that the spiritual world is as the physical world, without light. If, then, we would know what Jesus does for men, we must consider what is the nature of light and what it does for the physical world.

19. Light as a Symbol of Jesus. What an illustration of Christ and His work is light! It is one of the most suggestive of all the figures used concerning Him. Many think it is the very finest of all the New Testament symbols by which He and His work are described. Surely it expresses a vast deal about Him.

(1) *Light is Universal.* It gives its blessings alike to all—to the rich and poor, to the ignorant and wise, to the reputable and disreputable. It shines alike upon city and town and countryside, upon palace and hovel. Like Jesus, it is absolutely partial to none and is prepared and offered to all men. His shining is unto the ends of the earth and all sinners may have Jesus, if they will. And more still, there is a ray suited for every type of being. Vast is the difference in the eyes of God's various creatures. Some can see afar off; others can only see at close range. Some have ability to apprehend one, and others another length of light wave, but there is something suitable for all. In like manner, Jesus is made for all men. The wise and learned are challenged by His wisdom and profundity; the ignorant and unlettered are attracted by His simplicity. He meets alike the need of the cultured, who

have the most delicate regard for life of all sorts, and of the savage, man-eating cannibal of the jungle. He equally satisfies and fulfills the highest good in men of all races and colors. He is the world's one universal personality—the Son of man—and cannot be claimed by any class or nation or race. He is Savior and Lord of all.

(2) *Light Reveals.* It uncovers to us both the good and the bad. Two evils may grow out of our being in the dark. On the one hand, we may be kept in fear of dangers that do not exist and need the light to dispel our false fear. On the other hand, we may be resting in a feeling of perfect security and need the light to show us the dangers that exist all around us. Such has been the case with many a man when his physician diagnosed his case and told him that he was possessed with a mortal disease. He felt well even when in danger of an early death. And it is surprising sometimes how little light is needed. One ray passing into a dark room will discover to us all the dust particles in its pathway. In some such way as this, Jesus came to be the Light of the world. He has so shone upon us as to show us life, both as it really is and as it should be. He shows us both ourselves and God. With it all, He has shown us much that is bad. But let us not be disconsolate, if, by His shining into our hearts, He has revealed the existence of that which is ill. We are simply learning the first day's lesson, and in spite of all that it discloses, the light itself is good. Let us welcome it as from God. It is the beginning of His gracious work in us and gives promise of the blessed day that is to come. Without this Light from heaven we should have gone on in our sins and would have come to the judgment with no preparation to meet Him. How good it was of Him to come and show us our

need! And, furthermore, He shows us the future. The other life is revealed in Him. After this life, we still have the same personality. We are still interested in the same things and in the same people. What a comfort is that! We shall live on after this life. We shall still be ourselves, only glorified. We shall love the same people and be interested in the same things. What comfort concerning ourselves and our loved ones who have died. They are the same persons eternally. Like Jesus, they still have interest in us as they did before death. What revelations He made of sin and salvation, of man and God, of time and eternity! But without Him, these things are darkness.

(3) *Light is Pure.* It cannot be contaminated. It penetrates all the pollution of the atmosphere of our earth and is untouched and remains as pure as before it came from its source above. In like manner, Jesus, our Savior, came from heaven to earth and lived among our sinful inhabitants and was Himself as pure when He returned to heaven as before He came. He could eat and associate with publicans and sinners without becoming sinful. No sin ever marred Him. He could throw out the challenge, "Which of you convinceth me of sin?" He left for men the record of an unstained character and returned pure to the pure source from which He came. And before He went away, Pilate must say, "I find no fault in Him." To this day, He stands forth the one perfect Man and, thereby, shows us what we may become in Him.

(4) *Light is Both Gentle and Severe.* Nothing else is more gentle and soft. How it calms our spirits when its kindly rays beat upon us! How it rests us! It is so gentle that, although a ray must shoot millions of miles from the sun to our earth, it will not make a dew-drop tremble upon a leaf. So is the gentleness

of Jesus. He would take little children in His arms and bless them or with a touch of sympathy would heal a helpless leper or speak a kindly word of forgiveness to an adulterous woman. But light is also severe. Where its rays are collected and focussed upon any combustible material, they soon destroy it with fire. So is Jesus severe as well as kind. He will burn up the chaff with unquenchable fire and will cast the tares into the fire. He who wept with the broken-hearted sisters of the dead Lazarus and put His inestimable blessing upon innocent children also pronounced terrible woe upon the hypocritical scribes and Pharisees (Matt. 23); and in wrath cursed the barren fig-tree (Matt. 21:12-20). So, too, He who saves the penitent sinner will also sit in judgment to condemn and assign to everlasting judgment all those who do not accept His love. As light, He is both gentle and severe.

(5) *Light is Necessary to Life and Happiness.* It brings happiness, health, and hope. Even plant and animal life require a certain amount of light. In many cases the plant requires more than just light. It must have direct rays of the sun and will not grow well in the shade. The effect is even more noticeable in man. When wholly deprived of light, he soon loses all happiness and often also loses all reason. Even a cloudy or rainy and gloomy day tells tremendously on his spirit. This is well understood by all business men. One can hardly close a trade that involves an exchange of valuable property on such a day. Persons charged with soliciting funds for any charitable or religious or benevolent cause know that much better success attends their efforts on a bright sunny day. The explanation of this is that the light gives cheer and joy and optimism to life. It affects our attitude toward every

problem of life and greatly influences our relation toward both man and God.

Along with this goes also the fact that light is the greatest of all curatives. It is destructive of germs that are dangerous to life and health. Physicians and even the common people know that a minimum of sunshine maintains good health, and patients are often given sun baths as a part of the treatment prescribed. We even try to substitute for sunlight, violet ray treatment, and we are told that we must have the health-giving quality of light.

In all this light is a fit symbol of Jesus. He alone can give any true and permanent happiness. He came to give us fulness of joy. In the midst of the multitude of disappointments in life, and facing death as we do constantly, and possessed as we are of much foreboding about the future life, we could have no real joy but for the hope and truth we find in the Son of God. But we can rejoice in the Lord Jesus Christ and through Him see in the future our highest and best. Along with this is the other fact that He alone can give and sustain life. We are dead in our trespasses and in our sins, but He makes us alive unto God. Apart from Him there is eternal death, but in Him there is eternal life. For He came that we "might have life, and that we might have it more abundantly" (John 10:10). He is indeed, "the resurrection and the life."

Here is the vital distinction between men. Some are "sons of darkness" while others have received the light of the knowledge of the glory of God in the face of Jesus Christ (II Cor. 4:6) and are "the sons of light and the sons of the day" (Eph. 5:8). He gives new powers of life to this world. How many a dull and stupid youth has bristled with alertness of mind as soon as he saw Jesus. See them forge rapidly ahead

to the place of leadership as soon as Jesus has gained control of them. The centers of life are quickened, the flame of life is lightened, and something new begins to grow within us as soon as Jesus, the "Light of the world," touches our spirits with His life-giving power.

Everywhere this fertilizing, creating, life-giving wonder of light confronts us. Whether in the sky above or in the earth below or in the deeps under the earth, we are ever in the presence of this begetting power of light. The coal miner brings up black fuel from the bowels of the earth, but what are the coal beds but huge layers of stored up sunshine? All the immense coal fields of the world are nothing but condensed sunlight that God has left for our use. It is the sun's shed blood turned black. In the spring, the earth smiles with measureless green. One spring is a miracle too great to comprehend. And what can we say of all the springs that have thrilled with color and life the song of bird! They are the expression of the creative, life-begetting work of light as the earth comes nearer to the sun. Indeed, scientists tells us that, if the sun were suddenly blotted out, there would not be a sign of animal or vegetable life on our planet at the end of seventy-two hours. Seas below and clouds above would become solid ice and the temperature would drop to 260 degrees below zero and all life would cease. In like manner there can be no spiritual life apart from Jesus. Remove Him, and the souls of men die. He begets spiritual life and maintains it and whenever a soul is separated from Him it dies, and that without recovery.

(6) *Light has Variety.* The variety of light is understood best when by means of the prism we break up its rays into the beautiful rainbow colors. But light

delights in clothing itself in myriad shades of colors and is the secret of all that is fair and beautiful on land or sea or in the heavens above. All nature, with its ten thousand features, is constantly saying to us, "I am what I am because light is what it is and has painted me thus." That is the explanation of all the beauty we see in Nature, whether in flower gardens or in the open country; whether the fresh beauty of springtime or restful and golden beauty of autumn. All the coloring used by man or God is made possible by the fact that it is found in the light. Here is a blood-red rose. Inquire whence cometh that color, and the rose will answer back to your soul, "My rich red comes from the fiery red of the light of the sun." "The light offered it, and I took it so that I could be beautiful and attractive to men." Here is another rose whose petals are of tender golden color. It declares that it trusts to the same sun and attributes its color to the same light from which comes the beauty if its red sister. Then there is the pink and purple and white and cream with a thousand varieties in rose or pink or lily, all announcing the variety of light that has painted them. And what shall we say of its wonders painted in the connection with animal life? See the beauty of bird wonders in the forest! There is a bird with a wondrous grey back with white and blackish wings and with tail feathers of delicate white. There is another with a glorious tuft of flashing yellow on its head, but that yellow is streaked with jet black. Another is covered with the most beautiful blue, and another in a glorious silken green. These creatures, velvet-gowned in white and black and saffron and black and blue and green, and a thousand others, are but an exhibition of the glorious colorings of light. There is a tiger in the jungle. Behold the exquisite

softness that covers its ferocious body. See those waves of gold and bars of black, or see the lion's mane. There is the versatility of light. Here are three grapes; one is purple, one is blue-black; and one is emerald. Each is just a variegated globe of sun-juice.

And how like the doings of Jesus is this varied work of light! There is no end to the variety of life that He can make. He makes all human trueness, and His indwelling expands us into every possible type of human largeness and nobility. He masters every kind of human temperament and changes the man who cannot to one who can. He creates in men royalty of every type because of His great creative ability. Look at John, the ambitious, hot-tempered fisherman, an average human being. Goodness and badness are alike in his nature, but he met Jesus and became His wonderful disciple. His marvelously changed life is only one of the rays, one of the beautiful colors that come forth from Jesus, the "Light of the world." Then there is Saul of Tarsus, the haughty, self-willed Pharisee—slayer of Christians. But he fell under the power of the "Light of the world," and both his name and his nature were changed. The substance of his character was changed. The inmost fiber of his being was recreated, and the center of his personality moved. And what might be said of Peter and Barnabas and Luke and Mark and thousands in our day such as Moody or Jerry McCauley or Billy Sunday or McClaren or Spurgeon or Milton or Bunyan or Carey! Jesus is the explanation of them all. The physical universe is no stronger argument for God than is all this varied Christian life for the redemptive versatility of Jesus, the "Light of the world." There they are—Augustine, Francis, Luther, Calvin, Wesley, Edwards, Robertson, Beecher, Phillips Brooks, Gladstone, Woodrow Wilson,

along with Moses and David, and Isaiah and Daniel, and Peter and John and Paul, and myriads of others of all shades of beauty that are being woven into the rainbow of glory that shall crown Jesus, our Savior. What wondrous variety thus to show beauty and eternal glory in every human soul that will accept His light!

(7) *Light—Pure, White Light—is Invisible.* It is composed of several other colors especially red and blue and yellow properly fused, as when disks of these colors are fused by rapidly revolving them on a cylinder appear white. This suggests a trinity. When it passes through a prism and is broken up, then its seven beautiful colors are seen. Nor can any of these be seen unless they are thus broken. So also, it was necessary for Jesus to be broken on the cross before we could behold in Him the glories of the Father. These seven colors are those found in the rainbow that God used as a pledge and sign of His covenant law, just as Christ broken on the cross is God's pledge of redemption for us as believers.

20. Work of the Second and Third Days. The incidents of the second and third days may be passed over with much briefer notice than has been given to the light created on the first. On the second day, the firmament was formed. God separated the waters above from those below, and always since the waters below have been attracted upward and then poured out in blessing in rain upon the earth. This may illustrate how the things above are constantly attracting the things below. The spiritual appeals to the natural and bids it come up higher. God above reaches down to man and tries to persuade him to set his affection on things above and would indeed lead him to live at last with his Maker on high. But what if there were no upward attraction of waters and consequently no

rain? The waters of the sea would avail nothing for the parching earth. It is only after they have been lifted up on high that they can rain and bless the world. Nor can we be of real use to men until we have been lifted up to heavenly places in Christ Jesus and then released upon the earth that we may bless it. Again, let us remember that when once this water is drawn up out of the seas into the clouds, it is no longer free. It cannot choose where it as rain shall fall. In like manner, those of us who have been attracted to Jesus are at His disposal. He has the right to put us anywhere in the world He wishes and to use us to bless man as He will. Once more, we call to mind that in being attracted to the clouds above and before they again fall to the earth, the waters are purified. The purest water of all is that which falls as rain. It may be drawn up from a stream full of death-dealing germs, but it is purified in the process. So is the soul of man corrupt. But when it is drawn up to Jesus by the power of the cross, that soul is cleansed and changed from a danger to a blessing.

The work of the third day divides itself into two parts. The first work of the day was to recover the earth from its submerged condition and cause it to stand forth as dry ground. He raised the earth from the watery grave of waste in which it was buried. This is a figure of the resurrection life or the renewed spiritual life. The sinner was dead in sin and had to be made alive unto God in Jesus Christ, just as this fallen earth had to be brought up and out of the waters of waste that covered it. This was accomplished by the Word of God, and we have the dry ground. It is recovered from its loss and ruin.

The second work of this day was to cause this raised earth to produce grass and herbs and trees. These it

produced from within. Here is fruitfulness. There had been no fruit up to this time, at least since the earth lapsed. The resurrected earth became fruitful. It was its nature to do so. This is the order in the spiritual world. The sinner who has been raised with Christ to a new life is capable of producing fruit to God. Nor is he able to produce such fruit until he has been so raised. Try as much as they will, the wicked cannot serve God acceptably. Unclean hands cannot do works of purity. Corrupt trees cannot produce pure fruit. The sinner must first be saved by the power and the Word of God.

It is to be noted here also that the whole order is valuable. First, there is light; then the firmament, which furnished an attraction from above, and then the earth comes forth and clothes herself in grandeur. So in the work of grace. We are given spiritual light. Then we are drawn up toward God by the power of Jesus and the cross, and then we come forth as new born from spiritual death. After that we begin to bear fruit unto the Lord. Moreover, we should notice that in the first three things God acts from without. The earth could do nothing of itself, just as a sinner can do nothing in saving himself. But, when it was thus recovered from its burial, it had in it the power of fruit-bearing. So likewise the saved man will from the nature within him bear fruit to the glory of God. It is the very nature of the Christian to bear such fruit. A life of righteousness and service springs naturally out of the divine seed planted in him in the new birth.

21. The Sun as a Symbol. The study of light that God called forth on the first day calls for a study of the two great light holders, the sun and moon, which were formed on the fourth day. And first of all, we are interested in the sun as a figure of Jesus. The

Scripture gives us full authority for comparing Him with the sun. The prophet, in speaking of His coming, said, "The Sun of righteousness shall arise with healing in His wings [or beams]" (Mal. 4:2). It should be noted that it is "Sun" and "Son" of righteousness. Zacharias says that He came as the "dayspring [or sun-rising] from on high" (Luke 1:78). In these two passages we are taught that what the sun is to light, Christ is to righteousness, and that as the sun-rising chases away the darkness, so Jesus clears away our shadows and brightens the gloom and hopelessness in our lives. A few comparisons will suffice:

(1) *The Sun Originates and Sends forth Light.* What vast and amazing abundance of light it radiates! Where does it get the boundless supplies of fuel? Who stokes the fires of the sun that it may continue the blaze of light? It springs up out of the very nature of the sun. It is begotten and bred and born out of its heart. The sun cannot help shining. To cease to shine, to cease to send forth its glorious rays, would be to cease to be the sun. In the same way, Jesus is the "Sun of righteousness." As the sun gives forth rays of light, Jesus sheds forth His rays of righteousness. He is the origin of all righteousness. It is in His very nature to show forth righteousness, and to cease to manifest it would be impossible by reason of His very nature. All righteousness of men forever came from Him, and in the next world men will, as the redeemed, remain righteous eternally, because they will be eternally supplied from His abundance. We are made "the righteousness of God in Him" (II Cor. 5:21).

(2) *The Sun is the Center of Our System.* Our world system is under the spell of the power of the sun. All the lesser lights and orbs revolve around it. Its

rising chases away the mists and shadows of the night and gladdens all creation. With the rising of the sun, birds are set to singing and men return to their useful occupations. Everything depends upon this great luminary of the day that brings all of our light and heat. How forcefully does this suggest the glorious supremacy of Jesus in all the spiritual realm! Everything in the spiritual world depends upon Him and is controlled by Him. All other spiritual forces are under His mastery, and throughout all the vast eternity He will be the center of attraction and interest and joy to all of the redeemed and to all of the spiritual principalities and powers in heaven. There is not now and never will be any other to whom we may go for spiritual light and blessing.

(3) *The Sun is Unchangeable and Inexhaustible.* Helmholtz, whose theory has been commonly accepted but is being disputed today, says that the sun's bulk is gradually being contracted and that the energy thus generated is turned into heat and from this comes our light. The amount of heat given off a year according to estimates would require the sun's radius to contract only 150 feet. This would not be noticeable by the most powerful telescope for ten thousand years, and this contraction would have to continue ten million years before the sun would be too dead to sustain life in its entire solar system. And how inexhaustible is the sun's supply of light and heat! Professor Simon Newcombe estimates that the amount of heat thrown off by the sun every hour is equal to the burning of coal enough to cover the entire surface of the sun twenty feet deep. It would require many lumps of coal the size of our earth thus to provide the heat of one hour such as the sun has given off every hour since creation.

This boundless sun energy and the constancy with which it continues to shine is a noble illustration of the unchangeableness and inexhaustibleness of Jesus. The physical sun will be finally extinguished but only as the whole world system ends. But Jesus cannot fail. He is the vitality and genius of the Godhead and of all eternity. He had no beginning and will have no ending.

And what must be the effect of this continuous shining on the souls of men? It gives growth here as does all light. How great then must be the spiritual stature of those who, in the spirit world where He is the light, continue through centuries to dwell in the fulness of His light? If Stephen's face glowed in His light, as he fell under the power of the stones of his enemies, like an angel's face when he looked into heaven and saw Jesus on the right hand of God, it must glow like a ruby smitten by the sun now that the direct light of the countenance has shone upon him in heaven for these nineteen hundred years. As this unchangeable light continues throughout eternity to fall upon us, our progress and beauty will continue. This inexhaustible supply will be ours forever.

(4) *The Sun Dwells in the Heavens.* There, with all the planets looking up to it, the sun keeps well out of physical touch of any of them. Here is a beautiful figure of Jesus, who came to earth and returned again to heaven, God's dwelling-place, from whence He now sheds down upon us His unchanging light and blessing. Soon also He will come again. And then He will dispel forever all the darkness of life and will bring the dawning of a bright and cloudless morning which, because of His glorious shining, will lengthen out into the never-ending day of glory.

22. The Moon as a Symbol. The moon is wonderfully different from the sun. It is a secondary light,

the light of the night, but has no light of its own. It is cold and dark compared with the sun from which all of its light is derived. In its nature, in its relation to the sun, and in its purpose and use to man, the moon finely illustrates the relation and work of the church when thought of in connection with Christ. If the sun illustrates Jesus and His work, the moon illustrates the church and its work. For not only did Jesus say, "I am the light of the world," but of the disciples He said, "Ye are the light of the world" (Matt. 5:14).

(1) *Originates No Light.* In this connection, it is of absorbing interest to note that the moon originates no light. She has none of her own. Her task is to stand in the pathway of the light of the sun and reflect his light back to the darkened earth. Without the sun, she could do nothing. She does not show forth her own glory, but that of the sun, whose light bathes her cold and helpless face. Beautiful suggestion! The business of the church and of every Christian is to let the heavenly light of Jesus shine on them and to reflect it in undimmed brightness to the bedarkened souls of other men. Nor can we originate any light from within ourselves. Since she has no light of her own, the church is not called upon to show herself to the world, but to manifest Jesus, from Whom she received the light. She must exhibit the traits of character of Jesus and thus show forth a copy of Him. It is a pitiable sight to see a Christian, or a church, trying to make a display of self. Like the moon, we have nothing of our own worth showing. To attempt any such display is to descend to a very low and unworthy task and always foretokens the shame and coming humiliation of the one thus prostituting the purpose to which we are appointed.

(2) *Shines when the Sun is Out of Sight.* Nor does the moon display the glory shed upon her except when the sun is out of sight. When the sun arises in the morning the moon loses her radiance and is content to be wholly overshadowed by it. In just such a fashion, we represent Jesus. He, as the eternal "Light of the world," came to our earth but is now departed again into the heavens. He is not seen by the unbelieving world, but the church sees Him and reflects His glorious spiritual light upon the darkened hearts of sinful men. The chief duty of the church is to let the heavenly light of Jesus shine upon her and pass it on to others who are in need. Then, too, He will come back again. As the sun returns at the morning time and the moon retires while the world revels in the fulness of the presence of the king of day, so will Jesus come again and the church will cease to be the light of the world. We represent Him only in His absence. He will be here again and will be all and in all, and His glory will fill all. Till that day comes, we must be faithful, but pray for and rejoice in the hope of that coming, eternal day with Jesus.

(3) *Changeableness of the Moon.* And how changeful is the moon! She has none of the constancy and eternal changelessness of the sun. She is sometimes but a mere crescent, sometimes a quarter, or half moon, but is only rarely seen full-orbed in the heavens. At best she is but a poor representative of the sun and is seldom at her best, doing her utmost shining. Here is a figure of the church. What a reflection! We are poor reflectors. The image of Jesus is but poorly seen in us at the best. For us to live should be for Christ to live. Our walk and talk should portray His spirit and deeds. But most of the time we are turned away from Him in part and people can see but little of us

that seems Christian. Only occasionally, perhaps, when some great crisis or test has come to us, or during periods of special revival power, do we become aglow with the fine effulgence of the shining of Jesus in our lives. And the pity is that the world gropes in a bedimmed light most of the time.

(4) *The Moon Sometimes Unseen.* Then, too, there are times when the moon is not seen at all. This condition arises only under two circumstances. One is when the earth and its mists come between the sun and the moon. This is most suggestive. The earth, which the moon is intended to light, prevents that light. This is precisely the parallel of the situation with the church. It always manifests the light of Jesus to the lost except when this world and its influences come between us and Him. Here is our high duty—to see to it that no earthly influence shall intervene to eclipse the light we should shed forth upon men. If we could go up to the moon when seen in her glory, we would find that we were not in the glory of the moon but would be bathing in the glory of the sun and her rays of splendor. So when a sinner is attracted by the church and comes to behold her for himself, he should find himself in the blessed light of Jesus, her source of light.

But what a calamity if the sinner comes to the church and finds not the light of Jesus! Jesus calls us to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Again He warned us, "If therefore the light that is in thee be darkness, how great is that darkness!" (Matt. 6:23). Without our shining, the world will be in darkness. The responsibility cannot be shirked. To meet this obligation will be everlasting praise: to default in it will be un-

speakable shame. Let us, in the face of all the allurements of this world, remember constantly that it is only worldliness that can dim our light for Jesus and the lost.

In this connection, it is interesting to note that the moon sometimes shuts the earth up in darkness by herself getting between the sun and the earth. The sun is eclipsed by the moon. This is the other circumstance when the moon fails to give light — the very planet that was intended to give light when the sun is out of sight gets in the way when it ought to be in sight. Certainly that is a most unfortunate situation. But just this happens also in the case of Christ and the church. His light is not only shut off from men because worldly influence come between them and Jesus but many in the church have put themselves in a position such that they shut off Christ from the men He would save. It is the old story of standing in the way of sinners, one that every Christian must constantly guard against.

(5) *Reflects Only Part of the Light.* Once more, let us take to heart the lesson of the fact that the moon can only reflect a part of the light. Of the three basic colors—red, blue, and yellow—it can only reflect the yellow. And when we recall the function of these three elements of light, this fact will become increasingly suggestive. The function of the blue light is to give life. Deprived of the life, the germ does not develop in the seed of the plant. The fruit will become full grown and beautifully ripe, if through a prism the blue rays are cut off from it, but the seed in it will not sprout and spring into life. It must come under this life-giving blue to secure life in itself. The function of the red light is to heat and by that heat to nurture and develop the life. Without that

element, the life given by the blue could not continue. And without a suitable amount of it there could be no comfort for that life. The simple and only purpose of the yellow in light is to illumine—to guide. But the blue, that heavenly color which alone can give life, and the red, which alone can sustain life, are not found in the rays reflected by the moon, and hence it can neither give nor sustain life.

What of the analogy? The church, which is analogous in position to that of the moon, has no power to do more than illuminate. No church or individual Christian, no preacher or prelate, no priest or pope, can either give or withhold life. Nor can they sustain it after it is given. There is no such thing as church salvation or preacher salvation. Christ alone saves. Nor can the church or any servant of it keep us after we are saved. Jesus not only saves but keeps. These blessed works He will not commit to the hands of frail and imperfect men no matter how devout friends they may be to Him. What a joy is this fact! These great powers come constantly from His unchanging and unchangeable nature, and thus are safeguarded the interests of all. Our salvation and keeping are in His hands and cannot be affected by the weakness or changeableness or whims of men. Let the church go on pointing sinners to Jesus, Who is the way and means of salvation, but let no soul hope to find salvation except through relation with Jesus and His saving power. Merely to unite with the church or to keep its ordinances will not save anyone. Not the moon, but the sun, gives life-giving light, and not the church, but Jesus, saves us unto eternal life.

MAN

23. Man as a Figure. In connection with the creation of man and his wife and their relation with

each other, to the rest of creation, and to God, there is much that furnishes the basis for meditation—much that enforces the meaning of the Scripture teaching found elsewhere concerning Jesus and His followers. Let it be said with all emphasis, however, we do not make this narrative originate any doctrine, but we do use it to illustrate teachings found elsewhere.

(1) *Adam as a Figure.* In the first place, we are amply justified in comparing Jesus and Adam. Paul calls Jesus the last Adam (I Cor. 15:45). Whatever Adam is to the race of men, Jesus is in the spiritual realm, and we should profit by a comparison of them in all of their relations and work.

The next thing to attract our attention when we come to study Adam is that he was made in the image of God. He was a spiritual being, who had qualities of life like those of God. No other of all God's creatures had this distinction. So wonderful is the nature of man that no other among all beasts of the field was suited to associate with him or to claim a nature like his. God deliberately made him in His own likeness. Here is the first high way in which he prefigures Jesus, the last Adam. The writer of Hebrews says of Jesus that He was "the brightness of his [God's] glory, and the express image of his [God's] person" (Heb. 1:3). Jesus Himself says, "He that hath seen me hath seen the Father." He had in Him the very glory of God. If we would see the wisdom or power or goodness or grace of God, we have only to see Jesus. Adam was only a poor human image, while Jesus is the fulness of Deity, being Himself God.

In the next place, we are impressed with the fact that Adam was before all other men. He was the head of the whole race, all of which proceeded from him. God did not create Eve out of the dust of the ground, as He

had Adam, but took her out of Adam's body, so that the whole race should come out of him. She would then have his nature and he would bequeath to all of his descendants a nature altogether like his own, the whole characteristic of weakness and of strength to those of Adam, our federal head. And like him, we have all had similar responsibilities and have all alike failed to measure up to them. He was in all things the head of the race of men. If he was sinful, so are they. If he fell under the curse of the law, they fell, too. If he is destined to die, so are they. In all this, he was a fit representative and prefiguring of Jesus, Who is the head of all things and especially of the spiritual family of God. Indeed, He begins a new and redeemed race like unto Himself. This is a gracious thought, that the redeemed have been given a nature like that of Jesus so that they love righteousness and love God and lost souls as He does. Then, too, having a similar nature and being inseparably linked with Him, they have the same destiny that He has. If He does not die, we shall not die. If He is admitted into the Father's presence in peace, then we are "accepted in the beloved." If He is crowned King of kings and Lord of lords, we shall reign with Him as priests and kings unto God. Jesus Himself said to the Father, "The glory which thou gavest me I have given them" (John 17:22). The Christian's relation with Him, then, is parallel with the relation of all men to Adam. There never were and never will be but these "two Adams"—these "two federal heads" of the race; one is physical, the other spiritual. One is head of the fallen, and the other is the head of the spiritual race, the redeemed.

(2) *Eve, Adam's Wife.* Man was not left alone. God created for him a companion and helpmate, who

should be his wife and join him in his tasks. Two things are important for our consideration.

First, we should recall that the Scriptures have much in them that justify our use of the relation of husband and wife as a figure of Christ and His church. In the Old Testament, the wife is frequently used as a figure of God's people; God speaks of being married to Israel (Jer. 3:14) and of divorcing her (Jer. 3:8). In the New Testament, the church is spoken of as the bride of Christ, and the husband and wife in their various relations are often used to teach us concerning Jesus and His people (Eph. 5 : 32-33). Whatever relation and common interest, whatever of oneness in purpose or plan or progress is theirs, obtains with Jesus and His people.

The next matter to be considered concerning Eve is the purpose of her creation. The explanation of this is found in the fact that God saw that it was "not good that man should be alone" (Gen. 2:18). He saw that woman was needful for the complete well-being, development, and happiness of Adam. She was, therefore, made for the benefit of man. When applied to Jesus and the church, this is a thought of profound significance. If the church occupies a relation to Him similar to that which Eve had to Adam, then the church was needful to Jesus. And just as God would not leave the first Adam without a "help-meet," so He would not leave Jesus, the last Adam, alone. As Adam would be incomplete and a blank in creation without Eve, so Jesus would be incomplete in the new creation without His bride, the church.

This view will furnish us a new and exalted conception of our redemption. Such a view of our salvation gives it a far wider and deeper significance than the mere blessedness and security of the individuals

who are saved. It suggests that we are involved in and connected with the existence of the church. I am, therefore, entitled, and that on the authority of the Scripture, to count myself as a part of that which is needful to the Savior. Here, then, is the chief interest in the work of redemption. It is not primarily for our sakes, but for Christ's. This also makes our salvation all the more secure. As believers, we cannot doubt that there is ample provision for all of our necessities, both temporal and eternal, because it is necessary to the glory and honor of Jesus. This view is borne out by such statements as that where Isaiah says, "He shall see the travail of his soul and be satisfied." Somehow, He was not satisfied apart from the church, which He redeemed. He wanted someone on whom to lavish His affections. He wanted to make a sacrifice comparable with His nature. This is also brought out in the great analysis of the spiritual blessings we have received in Christ (Eph. 1 : 3-14), in which Paul declared three times that it was all to the praise of the glory of His grace. Our salvation, then, is not primarily for our happiness, but for Christ's. It is more His matter than ours. We are saved for Christ's sake.

(3) *Eve's Creation — The First Shadowing of the Cross.* In this connection, we should consider the manner of Eve's creation. Jehovah caused a deep sleep to fall upon Adam and took out one of his ribs and out of it formed (or built) the woman (Gen. 2 : 21-22). She was, therefore, bone of his bone and flesh of his flesh. This also made them of one nature and formed the eternal ground of the marriage relation. Eve, his helpmeet, was provided by his own suffering, and that to the point of shedding of blood. In this, Adam would know the value of the gift God was giving him. He had waited until Adam realized his loneliness and now

would realize the love of God in giving him her. She came to him as his other self and also came sanctified as the fruit of his suffering. Her creation was indeed a miracle that could be performed alone by Deity.

How like the church, Christ's bride, is all this! As indicated, she was needful to Him, but she could not be prepared except through His sufferings. Here we are on holy ground. We are face to face with eternal love. Christ's bride is the fruit of His suffering. She is fashioned from His death, which alone could prepare that spiritual material from which the church could be built. It should also be said that just as Eve was of one nature with Adam and had before God the same standing with Him, so through His death and suffering, Jesus imparts to us His own divine nature and destines us to become like Him.

Moreover, we find here the first shadowing forth of the cross. It is the first case of the shedding of blood, or human suffering, and that by the first Adam, who was a figure of Jesus, the last Adam. Its shedding also made possible his wife, with all the consequent blessing. And, furthermore, it was God Himself who shed Adam's blood to provide her. It certainly is very suggestive that the first blood ever shed upon earth should have been to provide an illustration of the suffering and death of Jesus and that it resulted in a type of the results of His death on the cross. The first suffering of earth was human suffering, and the sufferer was a type of Christ and the result which God brought out of that suffering was a type of God's people.

Once more, Adam suffered before he sinned so that it was a sinless sufferer—so that the type is all the more harmonious. Nor was a sinner created out of his suffering. Eve, who was formed from that rib, was pure, just as God makes us new born in Christ. Born

of His blood and Spirit, we are cleansed and made new and purged and justified through His blood.

(4) *Adam and Eve—Their Destiny and Task.* Here are two important facts. The first is that the woman received all of her blessing from Adam; that all of her dignity and honor resulted from her relation to him, and, furthermore, that her standing before God and in the physical universe was identical with that of her husband. If he fell under the power of death, so did she. In like manner, we have Christ's standing before God. It is all because of our relationship with Him. If He is uncondemned, so are we as believers without condemnation and are accepted in Him as the beloved one. We can never be brought under the power of sin and death unless Jesus sins and falls. Their destiny was to be the same. Moreover, God created Adam in His own image and created Eve out of a part of his body. Jesus, the last Adam, is the "very" image of the substance and the effulgence of the glory of God (Heb. 1:3). And we, His bride, are transformed into His image from glory to glory, until at last we shall be like Him, because we shall see Him as He is (I John 3:2).

In the next place, their authority and task was one. When God blessed and commissioned them for their life work, He put them jointly in authority over all the inferior orders of creation. They were together to subdue the world, as well as together to multiply and replenish it (Gen. 1:28). Here is a revelation like that we sustain to Jesus—along with Him we are to subdue the earth to Him, and in blessing we have become joined to Christ in bringing other men under subjection to Jesus as our great husband and with Him are serving to the end that He may have a race of spiritual seed. And besides all this, the Father has put

all authority into His hands so that He may rule over all, and we are at last to reign with Him upon His throne as priests and kings unto God.

Such an understanding of the church's position and of our relation with Christ should give us a new sense of joy and peace. What love Eve must have had for Adam! What nearness to him she must have enjoyed! What intimate fellowship she must have had with him and what full participation in all his plans! In all his dignity and glory, she shared alike with him. He was the lord of the whole creation, but she was one with him in it all. No other creature was so near to Adam as was Eve, because no other was a part of Himself and partaker of his nature. Likewise, there is no other so close and so near to Jesus as His church. How He does love her and how He does rejoice to make her happy! And as His bride, how we should love Him and strive to promote His interests! He joyfully shares all with us. Indeed, when, as the Lord of heaven, He shall take His seat on the everlasting throne to rule over a restored creation, He will do it in companionship with His bride, the church. And in all His coming glory, she will hold the nearest and most glorious place.

But there is also a present glory for us. We are Christ's now, and not just for the future. We are now members of His body (Eph. 5:30), He being the head. The church is now the temple of the Holy Spirit, the dwelling-place of God. We may now have gracious fellowship and converse with Jesus, and what a holy and devoted and separate and elevated life of good works all this present and future glory demands of us! How careful we should be to allow our affections to be given to no other! What care we should exercise that our daily life may be worthy of our high calling in Christ Jesus!

24. The Sabbath. The Sabbath idea has a great place in the Word of God. On the seventh day, God rested from all His work. He had completed all this great universe and ceased His work of construction. He was not, however, inactive, for He had still to guide and govern His world. He blessed this day and thereby declared it to be an object of divine favor and made it a day of blessing to His creation. He also sanctified, or declared it to be holy and set it apart for holy purposes. It was instituted in the interest of holiness. It is to be noted that this seventh day on which God rested was not the seventh but the first day of man's life. The Eden Sabbath was the first day of human life. It was observed when there was no more creative work to do. And it could be celebrated only in the midst of an undefiled creation—a creation in no wise marred by sin.

Now this Sabbath of God became a figure of the rest and final glory of completed redemption. We are told that there "remaineth a rest [or Sabbath-keeping] for the people of God." The people of God will rest from the exertions of life, from toil and weariness, from sin and sorrow, and all their powers will be employed in meditating upon the glories of God and in doing His will. In it, then, God condescended to become man's archetype and exemplar. The Sabbath was not made for God. Jesus said, "The Sabbath was made for man." It is one of three things man brought out of Eden that was given before the fall, the three being labor, marriage, and the Sabbath. It was, therefore, made for man as man, for the first man as the progenitor of all races and nations. It was made for him in Paradise as a fundamental law for his normal nature. It was before man sinned, when he was in Eden, a companion with the tree of life. It was a promise of redemption from the curse pronounced

upon the earth. And hence Lamech, who longed for the rest, or Sabbath-keeping, named his son Noah, which means "rest." It came before death, and its sweet and everlasting rest will be shoreless and bottomless when death shall be no more. It commenced before man needed a mediator between himself and God, and it will be the eternal portion of the people of God when the mediatorial kingdom of Christ has been surrendered to the Father. That first Sabbath which God made for man, then, is the figure of our eternal Sabbath of salvation, where there will be no sin that can ever mar it, as was the first.

25. Man's First Home. One could not fail to see that there is some relation between the Garden of Eden, man's first home, and his last heavenly home. The garden, or paradise, was in Eden, and in it were the river and the tree of life and of death. It was a place of pleasantness. There was in it beauty and plenty and genuine sources of blessing. The streams of water outflowing in four directions carried with them the Eden life and blessing to all the ends of the earth and are a prophecy that the whole earth is to have an Eden-like beauty and pleasantness.

The first human pair was surrounded with beauty and plenty. Every tree was there "that is pleasant to the sight and good for food." Knowing that it was theirs must have brought them great joy. True, there was toil, but only such as led them into closer fellowship with nature and made them possess and love this place, which God had given them for a home. It was a place where they could have the divine fellowship. God walked with them in the cool of the day. We should note two things:

(1) *The place of the tree of life and the tree of death (knowledge of good and evil).* They stand here

together, and they still hold a place together in all the spheres of human life. Both life and death are everywhere. Through the results of the tree of death, the blessings of the tree of life and the other good of this early paradise were lost. But the word of grace teaches us how the sin-stricken and dying world is to be restored to the Paradise of divine blessing. In his closing vision, John the Revelator shows us this restored Paradise with only the tree of the water of life. The evil has been cast out with the death which it brought, and the new-made inhabitants are taking freely of its eternal pleasures.

(2) *The Oft Recurrence of the Tree of Life and Water* [river of life] in the Scriptures. These two link together the paradise of unfallen man with that of redeemed man. They were actual channels of life and blessing but were also figures of salvation. When one was lost by sin, only their promise of the Savior remained. After long preparation periods have passed looking toward that redemption, Ezekiel (47:1-12) reproduced the imagery of Eden, but adapted it to the need of fallen man. The stream is especially to heal and has its source from the mercy-seat. Its trees are not different from the tree of life and furnishes food and medicine. But it clearly refers to a future time. They may be referred to again when Jesus talks of Himself and the water of life and of the living water. But before the Book of God closes, these symbols are seen again in the vision of John on Patmos (Rev. 2:7; 22: 1-2, 14, 19).

Here the river is described as having its source from under the throne of God. This is the last place where this river is found. Here is stability. Its source can never be touched nor can its channel ever be interrupted. Then there is the Lamb, and His presence

shows that all this blessing rests upon an accomplished redemption. Here again is the tree of life, which perpetually produces that which is for food and healing. The River of Eden, dividing into four directions, suggests that it is obligated to carry the Eden blessing to all parts of the world. There is here a fit prophecy of the gospel spreading throughout the world, bringing healing and pardon, light and life, strength and guidance, and enabling men everywhere to rejoice in hope. But here at the last we have the throne of God right in the center of the Paradise regained, and from under that throne bubbling up are the streams of the waters of life, and on each side of it is the tree of life, bearing perpetual food and healing for all the inhabitants. It is the antitype of the earthly Garden of Eden. But the music of its stream as it flows never hushes, and every ripple of it says, "Life, life, eternal life." It is the restoration of all things, and those who are present and have a right to the tree of life are those who have washed their robes and made them white in the blood of the Lamb (Rev. 22 : 14; 7 : 9, 14).

CONCLUSION

As we close this discussion and remember what we have considered, we should feel very deeply that the literal facts narrated here have in them a depth of spiritual meaning that we shall probably never be able to fathom. Here lies the root of all truth. Here are both man and God, the two persons involved in all religious relation and activity. Here is light, which in the New Testament is one of the finest figures used to illustrate Jesus and His work. Here is the sun, which the prophet later uses as a symbol of Jesus when he speaks of His coming as "the Sun of righteousness arising with healing in his wings" (Mal. 4:2). Here is

Adam, whom Paul uses as a type of Jesus when he refers to Jesus as "the last Adam." Here is marriage, a relation that is everywhere in the Bible used to enforce the meaning of the relation that God's people have to Him, the wife being frequently used to represent the church as the bride of Christ. Here is the first paradise, or park home of this pair, which is a figure of the final paradise and home of the redeemed. Here are the tree of life and the river of blessing that are suggestive of the tree of life and the river of life found in the description of our heavenly home given in the Book of Revelatian. Here is the Sabbath, used in the New Testament to symbolize the final and heavenly rest of the people of God.

All of this and more, if properly studied, and all the parallelisms applied, will furnish us with much help in understanding the import and far-reaching significance of our religion. If we trace out the use that Jesus and the New Testament writers made of what is recorded here, we shall see what was said early in this discussion—that we have here a statement of literal and historical facts that have tremendous and eternal spiritual significance. Let us accept the facts and seek to understand their spiritual import.

Chapter IV

THE STORY OF THE FALL

Questions and Themes for Study. (1) What description of Satan is given or implied in the whole story? (2) What did Satan promise Eve as a gain if she would disobey God? (Gen. 3:5, 22). (3) What four results followed the sin? (3:7, 8, 14-19). (4) What did God ask Adam and Eve, and what answer did each make? (3:9-13). (5) What methods and purpose of punishment for wrong-doing are discovered here? (3: 7-24). (6) What promises and provisions are made for man? (3 : 15, 21). (7) What are some of the traditions about the fall?

26. The Story. This story is so familiar that one is tempted to pass over it without discussion. But I am reminded that our familiarity does not guarantee that we have understood all of its far-reaching significance. In truth, our very knowledge of the facts of the narrative may have kept us from devoting any study to it. At any rate, one is convinced from all that one reads in the way of discussion upon it that there are many foolish and erroneous notions about the story. Then, too, it is quite clear that but a few students and writers have gotten much out of it that would remind one of Jesus and His redemptive work.

And yet this is the story of the initial conduct of this first human pair. They are for the first time acting upon their own initiative. We are keenly interested to know the incentives that will move them to action and to see what result will follow when they have acted. We should somehow expect to find in connection with it some reference to the need of the Savior and some suggestion as to His redemptive work. This expectation is all the more natural by reason of the fact that we are studying a book (the Bible), the expressed purpose of which is to bring us a revelation of the divine plan of human salvation. We should be justified in expecting that in this inaugural action, we should find some evidence of their need of redemption. Or we might look for some suggestion, or for some illustration, of the way in which they are to be saved. We should not be surprised to find some expression of the saving, or redemptive, nature of God. Indeed, we should be disappointed if we do not find it. All of this is found, and more.

27. The Temptation and Fall. We are shown first of all, how man came to sin and the consequent fall and need of salvation. Satan, the great enemy of both God and man, assailed the woman, and the dialogue between the serpent and the woman so portrays the acts and motives involved in the fall that the youngest and most unlearned readers can fully understand them. The temptation appealed to the three most dangerous elements of her fleshly nature. The fruit was good for food, beautiful to look upon, and would make her wise. It, therefore, appealed to the craving of appetite, aroused her aesthetic taste, and stirred in her the desire for knowledge. Thus the temptation appealed to the lust of the flesh, the pride of the eye, and the pride of life, all of which were in the temptation of

Jesus. Like all temptations, it gave promise of bettering her condition. We would yield to none except for the hope of gaining social, financial, intellectual, or other advantage. The first evil act was to call in question the Word of God. That was an act of unbelief and was the cause of the fall. From then until now the world has been shut up in unbelief. This first pair broke faith with God and took the word of Satan instead of God's. And having sinned wilfully by following their own desires in the face of God's command, they were fully responsible for all of the far-reaching results that followed. Here lies the reason man's redemption is through belief. Believing takes us back to where we separated from God.

28. The Effects of the Fall. The terrible effects of the fall began to manifest themselves at once. They were of two kinds. (1) *Immediate and natural effects.* Adam and Eve at once received a knowledge of good and evil and began to feel the power of an accusing conscience. This brought to our great first pair of human beings a sense of guilt and shame and left them conscience-stricken and terrified creatures. Their eyes were opened. But, alas, what did they see? Their own sin! Nor did this sense of nakedness drive them to God, but away from Him. They felt a sense of alienation from God and discovered at once they were no longer fit to associate with God as they had formerly. This sense of shame and remorse led them to hide themselves from the presence of God and caused them to attempt to remedy the loss they had sustained. Such is always the case with the sinner. He tries to cover up the sins he has committed. Such efforts are always a confession of guilt and are often the first evidence of a lapse of conduct. When Adam heard Jehovah coming "in the cool of the day," he was afraid and hid himself and

said, "I was naked" (3 : 8-10). He had already put upon himself the apron of fig leaves, but that covering did not satisfy his own conscience. This is what the conscience always does for us: first, it leads us to try to remedy, or cover up, the results of our sins, and then in the consciousness of having failed, drives us in terror away from the presence of God. But the soul thus separated from God becomes corrupt. This is spiritual death, the natural result of sin. (2) *Judicial and future effects.* But there were other effects of their sins besides their accusing consciences and the sudden change in their conduct. God came down to judgment and pronounced a judicial sentence that affected the serpent, the man and the woman, and the earth. Satan would finally be destroyed. Sorrow and pain and death were introduced, and all of their posterity fell under the curse. Even in our day every pain of our bodies, every necessary drudgery or hardship, every earthly disorder such as storm, or flood, or earthquake, and every grim hour of death, is a fresh declaration of the awful tragedy of Adam's fall.

29. Man's Utter Helplessness. In all this, we see that man has lost his dominion, his dignity, his innocence, his purity, his happiness, and his peace. We are shown that he could not, himself, repair all of this loss. His efforts to cover up his nakedness and thereby establish a righteousness of his own were of no avail. Sin had to be put away, but he could not do it. Satan's head needed to be bruised, but he was now the servant of Satan and could not do that. God's claims upon him had to be met, but he could not meet them because he had wilfully and knowingly trampled them under his feet. Death had to be abolished, but he could not abolish it, because he himself had fallen under its power. Thus we see how futile are all man's efforts to

recover what he has lost in the fall. Yea, more, we should learn how presumptuous it is for him to try to assist God in the far-reaching and stupendous work of redemption. That would be to say that He is not able to save.

30. What Man Did Not Know of God. But here is also found a great source of joy. We are not only given a revelation of man and his terrible plight, but we are also shown what God is. This is especially brought out by the fall of man. Adam had not learned to think of God except in terms of His hatred of sin. He knew only of God's holiness and power and wisdom. But there was in God vastly more than that. There were love and mercy and goodness and tenderness and long-suffering. But these had never been displayed, and they could not be displayed except in a world of sinners. Satan came with an awful purpose to ruin man, but the havoc he wrought in man furnished God an opportunity to reveal Himself as a redeeming God. The story, therefore, may be expected to show us some manifestation of grace.

In this expectation, we are not disappointed, for just as God had at first come to create—first all things, then man—so now as soon as Satan had meddled with His creation, He came down again, this time to show forth His salvation. His first word was one of interest in man, one of seeking. He called unto Adam, saying, "Where art thou?" (chap. 3:9). This question of Jehovah has furnished the basis for many a noble discussion of God's effort to recover lost men. It revealed the double truth, first that man was lost and, second, that God had come to seek and find and recover him. It was at once a revelation of man's sinfulness and of God's grace. It called these first sinners to confess their sins and invited them to cast themselves upon His

mercy to consider their condition and let Him remedy it for them.

31. What God Revealed of Himself. It showed how God had come down to call fallen man out of his hiding-place among the trees of the garden. It indicated that, though He had been gravely offended by him, He would restore man to a place of peace and fellowship with Jehovah, his Maker. Here is a seeking Savior on the lookout for a fallen and helpless sinner. It is an offended God searching out and showing mercy to an offending enemy and is, therefore, a manifestation of that grace He was afterward to reveal to us in Jesus Christ.

As has already been remarked, Adam's conscience had driven him away from God and into hiding among the trees, but the divine revelation brought him out of that hiding and again put him in the presence of God. The knowledge of what he himself was, in his sin, terrified and shamed him, but the revelation of what God was brought him peace and courage. Here was a true meeting-place for God and man. And they must certainly meet either in judgment or in grace. But in which way we shall meet Him, depends upon our view of ourselves and of Him. For Adam to realize both what he was and what God was furnished the only real basis of salvation. It was necessary for Adam to take his place as a sinner before God could and would assume His place as Savior. And it is just at this point, where Adam confessed himself a sinner and God came down as Savior, that God began to unfold to man His wondrous plan of redemption. This plan as here revealed consists of three great elements of hope and blessing: (1) A promise of the destruction of Satan through the woman's seed; (2) an act of providing for their present need in clothing given them; (3) a provision for abid-

ing mercy through the altar at the east side of the Garden.

32. Promise of the Redeemer. First, then, let us notice the promise God made to Eve. It was unconditional and, therefore, mixed with no uncertainties. It was an undertaking God had taken upon Himself and was as certain of fulfillment as the character of God was true. He laid the chief blame upon the serpent and said unto him, "Because thou hast done this," etc. (ch. 3:14). He made it a matter between Himself and Satan and declared that He would destroy him. The serpent had been the cause of the calamity that had befallen the woman, and she in due time was, by means of her seed, to destroy him. In that she was also to be the instrument of human redemption. Her seed was to bruise the head of the serpent, meaning that it would destroy or kill him. On the other hand, the seed of the serpent was to bruise the heel of the woman's seed. He would cripple all of her seed. All of the descendants would be weakened by sin. It is the doctrine of human depravity so sadly neglected in our day. It also hints at how Satan should affect Jesus, her great Seed of salvation.

This is the first promise of Christ and His redemptive work. It teaches most clearly that the victory over Satan is to be through a conflict of suffering; that the victor is to be a human being; that this human victor must be the seed of the woman, and not of the man. There must be no human father. It is a promise that Jesus would come, born of a woman, and that, through His suffering, He would conquer and destroy Satan.

All the rest of the Bible narrative is taken up in unfolding to us the plan and work of God in fulfilling this promise. The effects of Satan's injury of the descendants of Eve are seen in all the history of indi-

viduals and of nations as recorded there. The New Testament shows the nature of that conflict and how Jesus began to overthrow this great enemy of our race. It is significant, too, how the New Testament statements about Jesus exactly meet the suggestions of this promise. John says of Him, "For this purpose the Son of God was manifested, that he might destroy [untie or undo] the works of the devil" (I John 3:8). It is also said of Him: "Forasmuch then as the children are partakers of flesh and blood, he also himself took part of the same; that through death He might destroy [make barren or unfruitful or idle, or utterly annihilate] him that hath the power of death, that is, the devil" (Heb. 2:14). Here is the explanation of the purpose of the coming of Jesus in the flesh. It was that He might destroy the devil and his works. And let us observe that it was to be accomplished through the suffering of death. It was the fulfillment of the promise made to Eve, that through the suffering of her seed the devil would be brought to ruin. On the cross, Jesus began the work that will ultimately accomplish the complete overthrow of Satan. Jesus said: "Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me" (John 12 : 31-32). He will then cast Satan into the bottomless pit.

What a glorious promise for this "seed of the woman"! And what a glorious person is Jesus, her Seed, that the suffering of His cross should be spoken of as only the bruising of His heel. The cross with its agonies was said to be the most horrible of all suffering. Death in that way beggars all description. But Jesus was so great a person that He passed through it as but an incident of ordinary life. What a transcendent being was He that this terrible death on Calvary should

be but the pricking of His heel, and more still, that the effort put forth by Satan in doing it would destroy Satan; or that the conflict was so unequal that in making His death-blow, the devil would be able to do no more than make the most insignificant wound upon Jesus! This suggests the superiority of Jesus over Satan and physical things and shows us how suitable He is for us to trust. The one supreme Person, very God, is He, full of majesty and glory. How safe from the serpent are all who shelter under His protection!

Let it be remembered here that this promise was made to Eve and not to Adam. The prohibition concerning the fruit of the tree in the midst of the garden had been given to Adam before Eve was created. She had learned it through him and could be tempted by Satan to think that Adam had misunderstood God. Consequently, the serpent approached her and raised a doubt as to whether God had really forbidden it. This is the old question always raised when we discuss worldliness. Men at once ask where God forbids it and decide it is not wrong to do anything unless it is named in the prohibitions made by the Lord. This is also the question of the inspiration of the Scripture. May not those who wrote it have been mistaken or has it not been changed before we got it? And hence is it in reality the Word of God? These are the questions of the skeptic. It is the old question of Satan to Eve, "Did God say it?"

Such a temptation could have had no effect upon Adam. He knew what God had said and could not have been influenced by such a suggestion. The woman could truthfully say, "The serpent beguiled me" (ch. 3:13). But Adam was compelled to admit that he had sinned wilfully and without excuse. It was his sin that introduced death into the world, so that "death passed

upon all men" (Rom. 5:12). Moreover, redemption could not come through him who had brought death. On the other hand, Eve, having been deceived, had in her sin a mitigating cause that opened the way for an offer of mercy. To her, therefore, was given the promise of redemption. It was her seed and not the seed of the man that was to destroy the serpent.

While this is not the place for the full development of the thought, we cannot overlook two truths taught here: first, that the fall came through the man and not through the woman; and, second, that redemption came through the instrumentality of the woman. Through man came death: through the woman is to come life. In taking upon Himself our humanity, whereby He might effect our deliverance, it must be the seed of the woman, who is the expression of feebleness and dependence, and not that of man, who represented natural headship, or power.

To fulfill this promise, Jesus must not, therefore, be begotten by any man. He must be born of a virgin. This is precisely what was prophesied later (Isa. 7:14) and what the New Testament teaches to have been true of Jesus (Luke 1: 26-35). And this is a very vital matter from every possible standpoint. It is necessary to the deity of Jesus, for, if He was born of a human father, He was then like all the rest of us—full of weakness and sin—and could not lay any claim to Deity. In that case, He would have had an even start in life with all the rest of us. The most that could be said of Him, then, would be that He was a great hero Whom we would do well to imitate, but we could not trust Him to save us. If, however, He was begotten of the Holy Spirit, He was very different from us because He had in Him the seeds of God. Here is His essential

Deity, and it is this possession of Deity that makes Him able to overthrow Satan and save us.

Just this makes it necessary for us to cling to the doctrine of the virgin birth of our Savior. Just this leads all who try to destroy confidence in His deity, to deny the doctrine of the virgin birth. The two are inseparable; both stand or fall together. If the virgin birth be not true, Jesus is not very God, and salvation becomes a matter of self-recovery in human works and not of rescue through a deliverer from above. If, on the other hand, He was born of a woman and begotten of God without a human father, as the Scriptures teach (and I have no question that He was), then Eve became the mother, not only of all living, in the sense that she was the mother of the human race, but, through being the mother of Jesus, she became the mother of all those who through faith in Him shall possess eternal life.

At this point we find an incident of great significance. Upon hearing the promise of God that the woman's seed should destroy the serpent, Adam renamed his wife, calling her Eve, because she was to be the mother of all living (ch. 3:30). He had quickly anticipated the meaning of that promise and had begun to rejoice in the fact that his spouse was to be the mother of all those who should finally possess spiritual and eternal life. As a poor sinner, his faith saw divine mercy come down, although there was nothing in him to draw it except his misery, which appealed to the divine love. Bowing in silent submission to the sentence of death, his lips speak of the grace He sees enclosed in that sentence. How beautifully do we see manifested in Adam a great faith, although it left him still a poor sinner, except that he would yet be justified, not by his own works, but by the free grace of God, which would be manifested in the Seed of the woman. Their

deliverance is not so much a restoration as a new creation. The seed of the woman is to be a second man—another and last Adam. He is to be a new head of a new race who are to be the "Sons of God" and who are to be born "not of blood [naturally], nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

33. Their Covering of Skins. This brings us to the consideration of God's act of providing for their immediate needs — of removing the shame of their nakedness. He provided them with coats of skins for a covering. The Scriptures say, "Unto Adam also and to his wife, did the Lord God make coats of skin and clothed them" (ch. 3:21). It is especially noticeable that "also" ties this act to what has preceded. Just a little while before God had been pronouncing upon them the fearful consequences of their sin, showing how it affected, not only themselves, but their posterity and even the physical universe. He had also made them a promise of redemption through Christ, the Seed of the woman. But they had present needs. Their sin had brought them consciousness of their shame. They had tried with their own hands to remedy the situation but found themselves still naked. God's mercy did not leave them in this helpless plight. He made them clothes of the skins of animals and covered them so that, without fear or shame, they could appear in His holy presence.

And why this universal longing for clothing on the part of human beings? Adam and Eve recognized their need of it, and God provided it. Strange to say, man is the only creature who needs to be artificially clothed (or covered). All other animal life produces its own clothing from within—out of its own nature. Perhaps Adam and Eve were so clothed before the fall. Through

the fall, they probably lost their halo, or celestial clothing from within, and hence they found themselves naked. On the Mount of Transfiguration, Jesus seems to have been clothed with a halo from within Himself, and the ultimate glory of the redeemed may issue in a new clothing from within when they have the glorified bodies of the resurrection. This may be the method of fulfilling that wonderful promise to the wife of the Lamb: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints" (Rev. 19:8).

It is also interesting to know that in the Old Testament the word for "atonement" means " to cover up." Hence, Adam and his wife, in seeking to find covering, were seeking "atonement." When God provided them with a covering, He was providing an "atonement"—an expiation, or putting away of sin. In the fig-leaf aprons they had employed all of their resources and had accomplished nothing but to demonstrate their helplessness, but their helplessness made an occasion for learning the tender mercy of God. God both made and applied to these sinners the covering, or atonement, which they needed. So it will ever be—God, and not ourselves, must provide our atonement. He must also apply it and make it effective in each case. He only can put upon us this great blessing.

This is all the more striking when considered in the light of the way in which the provision was made. In it we have a figure, or type, of the righteousness God has for us in Christ. It fully shows forth the sacrificial element. It required the sacrifice of innocent animals before the coats could be made, and their covering is, therefore, based upon blood. In this, God maintained the sentence of death, and at the same time removed man's shame and the consequences of his sin. This is

the first time that innocent blood was shed in order to provide a covering for a sinner. It is the first instance where the death of another was substituted for that of a sinner and was the means of preparing the sinner to stand before God. It is a type, or illustration, of the substitutionary death of Jesus for the lost and of how, by the shedding of His blood, we are prepared to appear in peace before God.

Now, as has been indicated, "also" links this beautiful type of the promise of deliverance through the seed of the woman. He who is to be the Redeemer is to be the slain one, who is substituted for our atonement. One who is both human and divine is to suffer for us, and we are to be covered from Him. We are to be clothed in the divine-human righteousness, which was brought out through the incarnation of Jesus Christ. There are three forms of righteousness described in the Scriptures: (1) Divine righteousness; (2) human righteousness, as in Adam before the fall; (3) divine-human righteousness in Christ Jesus. This is called "a righteousness of God," and is the theme of the Book of Romans. Legalists, in attempting to rescue themselves through keeping the Law, know nothing of this divine-human righteousness, which became ours through Christ's death on the cross. It is far better than that which Adam had before the fall or that which we would have if we could attain to perfect morality in the Law. These could be human only, while there is complete divine and human righteousness combined. Here is where we gain more in redemption than Adam lost in the fall. His righteousness could be destroyed; ours, being also divine as well as human, cannot. In glory, our bodies will also have been redeemed, and we will be like Jesus, "body, soul, and spirit." Then

we shall be clothed from within as was He on the "Holy mount" (Mark 9 : 2-8; Luke 9 : 29).

Moreover, this clothing of these sinners furnishes a fitting climax of a series of matters that are always present in our salvation in Christ. First, God made a promise of life through the seed of the woman, who was to overcome the work of Satan. Second, Adam seems to have accepted that promise and by faith to have rejoiced in it, for as soon as the promise came, he changed the name of his wife to Eve, because she was to be "the mother of all living." In this, he grasped the idea of God's redemption through Christ and changed her name because she was not merely the mother of all the descendants of Adam, but, in Christ her Seed, was also the mother of all those who in Christ should possess eternal life. Third, there follows the covering with skins, which they perhaps took from the first animals ever slain. In all this, we have in regular order: (1) The promise of God; (2) Man's acceptance of it by faith; (3) the response of God in clothing him, which always follows upon man's acceptance of God's promise of life in Jesus.

Several other matters should also be noted concerning this incident. First of all, there was covering provided for both Adam and Eve. That is to say that the provision was sufficient for the whole of the then existing race. In this, we find a fit parallel to the atoning work of Christ, Who made a propitiation for the "sins of the whole world" (I John 2:2). There is ample salvation for all men.

In the next place, let us remember that this provision was made in the face of the fact that Adam and Eve had already done all they could to cover themselves. God discarded what they had prepared and made other garments satisfactory to Himself. By hiding from God,

they had confessed that their aprons of fig leaves were not even satisfactory to them, sinful as they were. They certainly would not, then, please a holy God.

In all this, we see the real difference between genuine Christianity and mere human religion; between that salvation wrought out of God and the failure wrought out by human works. Christianity has for its foundation the fact that one has been clothed upon, while human form religion rests upon the sense of the lack of being clothed—the sense of nakedness. What a Christian does in the way of religion or good works is all because he is perfectly clothed upon by the Lord, while what a mere religionist does is all in the effort and hope that he may be clothed. But God discarded Adam's apron of fig-leaves. It could not screen him from the eyes of God. It was ineffectual because man and not God had provided for it. It was as a righteousness rested upon the works of sin-stained hands. This is a warning to all those who are resting their hope of eternal life upon their own righteousness instead of in the grace of God and in the righteousness He offers us in Christ Jesus.

But the coats provided by Jehovah were perfect, and those who were clothed in them were perfectly clothed. These coats were founded on blood, even as God's righteousness is now set forth in the cross of Christ. After Adam stood clothed in this coat of skins, he could no longer say, "I was naked and afraid." Nor was there any further occasion for him to hide himself from God. So also the sinner may feel perfectly at rest when, by faith, he knows that he is clothed upon by the righteousness of God. Here is the joy and comfort of our hearts. They may be at perfect rest, knowing that, when we appear before God, we are to be clad in a robe He Himself has provided. This again admonishes all of

us not to rest upon our own deeds, seeing that God will not accept anything short of the perfection He alone can supply.

34. The Altar of Justice and Mercy. In the next and last place, we must give attention to the divine provision of mercy seen here. Fallen man must not be allowed to eat of the fruit of the tree of life. To eat of it in his fallen state would bring upon him endless wretchedness. It would mean to confirm him to live forever in his fallen condition. It would remove from him the possibility of redemption and would put him out of reach of the glory of the resurrection. In putting him out of the garden, therefore, God was showing him great mercy. It was not an act of punishment for sin but an act of protection from eternal harm. It left open an opportunity for him to be redeemed from the ruin of sin that had come upon him. And besides all this, it put him out in a world that, everywhere, exhibited the results of his sin and showed him the need of divine assistance. It thereby made him the more easily to accept God's way of life.

Now, as soon as they were put out, God set up at the east side of the garden an altar of justice and mercy. The cherubim and fiery presence (ch. 3:24) are the same as those He later instructed Moses to use in connection with the altar of mercy and grace on the ark of the covenant in the tabernacle (Exod. 25 : 18-22). There the two cherubim were made, one on each side of the mercy-seat, facing each other, made of one piece with the mercy seat itself. It was the place where God met Moses to make known His will—the place where He met and blessed sinners who would approach Him through the blood of sacrifice made for sin.

It would be difficult to separate these several parts. They are all of one piece, so that to destroy one is also

to destroy the other. It is the meeting of mercy and justice. Here, "Truth and mercy must meet together" and "righteousness and peace kiss each other" (Ps. 85:10). It is a promise by which God can be both just and the justifier of those who trust in Jesus (Rom. 3:26). Probably the cherubim are symbols of justice, which always scrutinizes mercy to see that it does not violate God's justice. There can be no mercy extended until God is first declared just in justifying the sinner. The offering demanded here at the gate of the garden was a sin-offering. It had to be burned on the outside of the garden and its blood (poured-out life) placed upon the mercy seat to make atonement for sin. This blood quenched the fire-consuming wrath of God, and the cherubim of justice gaze forever upon that sacrificial life or blood poured out for sin and not upon the sinner. It opens up the way to the tree of life by way of justification through judgment unto death.

It was here, then, that all offerings for sin were to be presented and where men were approvingly accepted, or were rejected by the Lord. This was the scene of the sacrifices of Cain and Abel, who came to God with their offerings. Nor did God drive Cain away until He had remonstrated with him and tried to induce him to offer a sacrifice that He could accept. In this, He showed that He desired to show mercy and not to destroy. His appeal was for Cain to accept the divine condition so that He could justify him and at the same time maintain His own justice and honor by acting in harmony with His word.

The flaming sword was not, therefore, for the purpose of shutting up the way of the tree of life to prevent men from coming to it, but to open up to sinful man a merciful way back to that tree. The proper translation of the thought is that of Jamieson, Fausset, and

Brown—that God dwelt there "to keep open the way of the tree of life." True, Adam had been cut off from eating the fruit of this blessed tree, but now there was opened up a way by which he might come back to it through the intervention of mercy. He could come back by the mercy seat covered with sacrifice for sin and partake of this tree and live forever in a justified and forgiven state instead of in a sinful state. Here is the blessed hope of every sinner in coming to God in Christ. God imparts to us the divine-human righteousness of Jesus, and we are forever accepted by Him.

This, then, is the chief point of it all—that as soon as man had sinned, grace intervened to save him. First, then, there was a promise of a Redeemer who would destroy the works of the devil. Second, there was an acceptance on the part of man, who by the faith caught a glimpse of that Redeemer. Third, there was provided clothing for them that symbolized the righteousness of Christ. Fourth, there was erected a mercy seat to show them how they might approach God and be saved. They had been shut off from the tree of life by the old way, but now they had access to it by "a new and living way" (Heb. 10:20). This place at the east side of the garden continued to the time of the flood to be the place where men came with their sacrifices to worship God and where they received permission to partake of the fruit of the tree of life and live forever, not with the curse, but with the blessing of God resting upon them. And all this was provided on the same day that man sinned. There has, therefore, never been a single day since man first sinned that there has not been open to him a way of justification and forgiveness and eternal life.

35. Some Names of God. At this point, it will be well for us to concern ourselves with the different names

of God found in this and the former chapters and to learn something of their bearing upon the subject of our study. In the first chapter, we find the name of God that means in its simplest form, a great, strong being. As Creator, this name is *Una-plural*, which in Hebrew means three or more and suggests the Trinity, and hence He says, "Let us make man." Christ created all material existence (Col. 1:16), but Father, Son, and Spirit acted in unison in creating man and now act together in redeeming him. In the second chapter, where the creation of man is especially described, and in chapter three, where the need and plan of redemption begin to be revealed, there is a change to Jehovah God (LORD God in the King James Version). But the name Jehovah does not occur until man appears upon the scene. Now, this name denotes a self-existing God, who reveals Himself as Redeemer. It suggests that He was self-sufficient, uncaused, and eternal. It furthermore describes Him as one who reveals Himself to intelligent creatures and especially reveals Himself in the capacity of Savior, or Redeemer. It is the Old Testament name for God when He is thought of or acts in the way similar to what Jesus does for us in our redemption. Under this name, therefore, He made with them His covenants of mercy and faithfully kept them. This is the name He assumes when He is acting in relation with man, whether as Creator, Redeemer, or Judge. It is under this name that man is created and given dominion over the physical universe.

This suggests that in the very creation of man there was a redemptive purpose. Redemption was not an after-thought with God but a deliberate plan of creation. The fall had been anticipated, and we were chosen in Christ "before the foundation of the world" (Eph. 1:4). This is the highest possible view and explanation of

the universe and of man. Such an explanation alone can justify in our minds God's permission of sin and sorrow in the world. With such an understanding, we can, as previously indicated, consider the creation of the world as the creation of a stage of action upon which God might make a display of His redeeming love and grace. This is putting the cross in the center and regarding it as the very framework of all creation. It is making redemption a deliberative plan and purpose on the part of God and not an accident resulting from an unexpected incident in the life of man.

Moreover, it was under this name, Jehovah (Redeemer) that God came to the fallen pair in the garden as they hid themselves in the trees. Under this name He there set up judgment and pronounced the curse on the serpent and also offered mercy and made promises discussed in this chapter. Here, then, we find that it was in His redeeming capacity that God created man; that He began to deal with him after he had sinned; that He cursed man's enemy, the serpent; that He made His promises and provisions after the fall and curse. It is just as in and through Jesus, the Savior, that Satan, our great enemy, is to be finally judged and destroyed and we are to be saved. All of God's dealings with man are, therefore, in connection with His redemptive nature and plan.

Nor is it difficult to show that this use of His name is consistently adhered to in all the Scriptures. A few illustrations will suffice: "And they that went in, went in male and female of all flesh, as God had commanded him; and the Lord shut him in" (Gen. 7:16). Here God, the One of all power, was going to destroy the world, but Jehovah, the Redeemer, took care of and sealed up in safety Noah, whom He was able to save from the power and destruction of the flood. "That

all the earth may know that there is a God in Israel. And all this assembly shall know that the Lord saveth" (I Sam. 17 : 46-47). All the earth was to recognize God, the One of power and might, but Israel was to recognize Him as Jehovah, the Savior. "Jehoshaphat cried out, and the Lord helped him; and God moved to depart from him" (II Chron. 18:31). Jehovah, the Savior, took care of His poor erring servant, while God acted upon the hearts of the Syrian enemies. In Jer. 31 : 31-34, we have an illustration of Jehovah making covenants with His prophet. Here He makes what He calls the New Covenant. It is an unconditional covenant, Jehovah on His own account undertaking to carry out all the promises stated in it. In the New Testament, the New Covenant is shown to be based upon the saving blood of Jesus. So that here again Jehovah is the name referring to God in His redeeming capacity and especially through His death and suffering.

Here it will be well for the reader to pause and see how fully we have now been admitted into the great redemptive plan of God. We should make sure that we have received the blessing which, as Redeemer, He seems ready to grant us. We should ask ourselves whether we are trusting Jesus, the Seed of the woman, who came to overthrow the devil. Do we consciously and in faith accept the cover of righteousness He wrought out through His death and offers to us? Have we gone by the altar of mercy He has provided and presented to God the sacrifice of Jesus as our plea? Have we gone in through the new and living way He opened up for us and thereby gained access to the blessings of the tree of life (Rev. 2:7)?

Chapter V

THE STORY OF CAIN AND ABEL

Questions and Themes for Study. (1) What did Cain and Abel each offer to God? (4 : 1-5). (2) What are the facts and lessons of the conference between Cain and Abel and between Cain and God? (4 : 6-15). (3) What elements of civilization did Cain's descendants develop? (4 : 16-22). (4) What description is given of a religious life and with what result was it lived? (5 : 21-24). (5) What truths are taught in the genealogies of Cain and of Seth? (4:16 - 5:32). Study especially the meaning of each name.

In these stories, we come to a second stage in these progressive types. We take up a new point of view, which furnishes a sort of climax to the former foregleams of the Messiah and at the same time opens up the way for the discussion of the flood, which is to come later.

36. First Sons of Adam and Eve. Adam and Eve are now fallen and are outside of the garden, surrounded by all the physical evidences of the curse. There rests upon them the knowledge that their bodies must return to the dust from which they were formed. They are trying to fulfill their commission to subdue the earth and are suffering the burdens of that toil which sin had brought upon them. The ground was no longer

voluntarily yielding to them a bounteous support but had begun to yield thorns and thistles, thereby making it necessary for them to earn their bread by the sweat of their faces. Here were also born unto them their children, concerning two of whom we are to study in this chapter. Nothing is told us of their childhood and youth. Nothing is given us as to their dispositions or service except the mere statement as to the nature of their occupations. They had been reared in the well-ordered religious home of Adam, who had received the promise of the Messiah and had been clothed upon by the symbolic righteousness of God in Christ. They had been taught how to worship and had determined to live religious lives. Our story is particularly concerned with their worship and its significance.

37. Two Lives Contrasted. They furnish us with a story of two lives contrasted with one another. The spirit and conduct revealed in these two lives are seen everywhere, whether in many individuals or in nations. It is the beginning of the fulfillment of the divine prophecy concerning the enmity between the Seed of the woman and the seed of the serpent. It is the story of every generation and of all lands from then until now; for in every generation the two principles involved have their representatives among men, and the conflicts and victories are in principle constantly repeated. This makes the story of the conduct of these two first-born of Adam of great interest and value to all the future.

38. The Story Related to Jesus. Above all, the story concerns Him whom in the fullest sense we may call "the Seed of the woman." The death of Abel is a matter of deep perplexity and can be understood only in the light of the conflict between the seed of Satan

and of the woman. The serpent is to bruise the heel of her seed before her seed is to bruise His head. This applies to Christ as the conqueror of man's foe. In Abel's death, we have a type of the death of Christ—His crucifixion. He died at the hand of His brethren, and His blood speaks better things than the blood of Abel (Heb. 12:24). In Cain, there is a picture of the Jews, Christ's brethren after the flesh, by whose hand He died. He, like they, ignored the breach that sin had caused between man and his Creator. Like him, the Pharisees were self-righteous legalists who were ignorant of God and His grace. They went about to establish their own righteousness and did not submit themselves to the righteousness of God (Rom. 10:3). So also the self-righteous heart of Cain resented the testimony of man's guilt and of God's provision for it, which was seen in God's acceptance of Abel's offering. God graciously remonstrates with Cain as He did with the Jews. But Abel is slain just as was Jesus, and Cain, like the Jews, went out to be forever a fugitive and a vagabond upon the earth. Here is in many ways the saddest story of all the history of the Hebrew race. They are homeless and scattered among other people, for the most part to be hated by them.

Taking another and more general view of the lessons here suggested, it may be said concerning them that they represent two types of religious ideas or ideals that are everywhere in the Scripture shown in contrast. They set forth, for all time, the fundamental elements of true and false religion and point out the attitude of God toward each system. They furnished us with a fair sample of a religious man of the world and of a genuine man of faith.

39. Nature and Environment the Same. We must be careful not to think that the difference was one of

nature or environment. They each had the same fallen nature. They were the sons of fallen Adam and, like him, both were depraved and lost in sin. They had the same parents and, therefore, were alike in nature. They were both a part of the corrupt stream of ruined and guilty humanity that emanated from Adam, who had lost his innocence, and in them "there was no difference." Then, too, they were reared in the same home and were the recipients of the same parental instruction and care. Moreover, they were surrounded by the same environment. Their attitude toward God and His attitude toward them and their sacrifices—accepting one and rejecting the other—was not based upon their nature, or because one had been influenced by a better environment than the other.

40. Both Were Religious. It should also be said that it was not because Cain was not truly religious that he was rejected. Nor was it because Abel was religious that God accepted him and his sacrifice. So far as there is any hint in the Scripture narrative, they were both alike of a deeply religious spirit. If merely being religious would satisfy God, it would be as safe to be a Mohammedan as Christian. Moreover, the question of sincerity was not involved. Both knew exactly where to come to worship—at the east side of the garden, where God had erected the altar of mercy. And both of them, so far as there is any suggestion in the Scripture, were perfectly sincere in their worship—both desiring to receive the divine approbation. Here, then, is abundant warning to those who think that it matters nothing about our service to God just so we are sincere. This story proclaims aloud the fact that our sincerity is not the basis upon which God receives and blesses us. We must not only be conscientious in our worship but must worship according to God's way and will.

41. Sacrifices Differed. What, then, made the great difference in these men? It was not in them or their nature or their sincerity. There was just one point of difference. It was in their sacrifice. One of them "brought of the fruit of the ground" (ch. 4:3), while the other "brought of the firstlings of his flock and the fat thereof" (ch. 4:4). The writer of the Book of Hebrews says of them, "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God bearing witness of his gifts: and by it he being dead yet speaketh" (Heb. 11:4). Here we see that it was not a question of the men but of their sacrifices. In the matter of our worship, then, it is not the one who makes the offering but the thing offered that is of first importance. Abel made "a more excellent sacrifice" and God bore "witness to his gifts." It is just this that indicates the sinner's standing before God. He must bring a sacrifice that will be acceptable to God before he himself can be accepted.

42. Cain's Offering. Since, then, this is of such importance, let us inquire into the difference in their sacrifices. Cain brought of "the fruit of the ground" while Abel brought of "the firstlings of his flock and of the fat thereof." Here is a difference of the very greatest importance. The offering of Cain was the product, or fruit, of a sin-cursed earth. And what is worse, it was the result of the labor of sinful human hands. Being a sinner, Cain rested under the penalty of death. Death, therefore, stood between him and God, but his offering made no recognition of this fact. He did not offer a sacrifice that would represent the giving of a life instead of his own. There was no blood to cover and cleanse away his sin. Nor was there anything to indicate that he had any sense of the necessity

of some life being given up that he might have a way of approach to God. He is an illustration of the unpardoned sinner coming into the presence of God with nothing to commend him except his own works. He shows how all such will forever be rejected. It is not works of good but death that is required. Jesus went about doing good but that did not save and would not have saved if He had lived on and kept it up until now and forever. He had to die to save. Death is the divine imperative. "Without the shedding of blood there is no remission."

43. Abel's Offering. On the other hand, Abel did not bring the labor of his own hands, which sin had necessitated and stained, but the substitute of a stainless offering. He recognized that he was a sinner and that no work of his own would deliver him from death and judgment and secure for him life and blessing. He, therefore, brought as his offering a firstling of the flock, ever afterward used as a representative of him who was the "firstborn among many brethren" (Rom. 8:29). It was an innocent victim that was slain in sacrifice. And how did he make this sacrifice of blood? In the Scripture already quoted, it is said, "By faith Abel made a more excellent sacrifice." It was "by faith" that he was enabled to enter into the truth that a sinner could place the death of another between himself and the consequence of his sins and that thereby he might escape death. "By faith," he saw that by offering a spotless victim to God (and the fat indicated its good condition) he could meet both the claims of a holy God and his own needs as a guilty sinner. Such a faith making such a sacrifice points to a belief in the cross and illustrates its power as being alone sufficient to satisfy the needs of a sinner and to glorify God.

44. Abel's Faith Sees Jesus. In this "more excellent sacrifice," Abel came to a full understanding of God's view of sin and salvation. He accepted his own rightful place as a sinner and also consented for God to assume His proper position as Savior and to do His saving work. As a convicted sinner, he felt that death and judgment were before him as the just rewards for his sins and looked to a suffering and dying Savior to deliver him. As a believer, he saw Christ as God's ransom on the cross. He saw the sacrifice of that cross remove from him the prospect of death and of judgment and put in their place life and glory eternal. Such a faith will never attempt to cover up or set aside the truth about one's own depraved and condemned condition. It will cause one to confess himself worthy of death and at the same time will trust in a substitute for deliverance.

But Christ is the only real and perfect and divinely acceptable substitute. His death comes in between man and his sins and the holiness of God. He is substituted as a ransom for the sinner and bears all the suffering and death deserved by the sinner. He can, therefore, become his surety against the consequences of his sins. Faith sees in Jesus' death the perfect sacrifice for sin and accepts from God a peace and joy the world can neither give nor take away. Such a faith puts us in the immediate possession of the blessings and fellowship of God. Paul puts it, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1). Abel's was such a faith that it saw in Christ his offering and presented Him to God as such. And all those who still shelter under the atoning death of that great Victim will have God to attest His value on their behalf by the putting away of their sins and by the establishment of their peace with God.

45. Offering and Offerer One before God. We should not overlook the fact that it was not primarily Abel, but his offering, that God accepted. The Scripture says, "God testified of his gifts," and that it was from his offering that he obtained the witness that he was righteous. This is a matter of vast significance. From it we learn that God identified Abel with the offering he brought. It is of importance in that it teaches us that it is not the person of the man who makes the offering that is of supreme consequence but the character of the offering that he brings. No matter how sinful the man, we may have assurance, if we keep steadily in mind the fact that it was not Abel but his sacrifice to which God bore testimony and that he was accepted because of it. This is a most precious teaching—we are put on a par with our offering. If it is accepted of God, we are also accepted with it. Here is the sinner's hope. He comes to God and presents Jesus as his sacrifice and pleads for the favor of God and is accepted along with Jesus. We are, then, not to look inward to see if we are acceptable to God, but we are to behold Christ—how acceptable He is—and be sure that we rest our hopes wholly upon Him. In coming to God in His name we are completely identified with Him and our destiny is therefore linked up with His. We are bound up in the same bundle of life with Christ and hope and boast in Him all the day long. Our future and His are to be the same. No question can be raised against the very weakest believer unless it is also first raised against Jesus, the offering upon which the believer rests. God has over and over again borne witness to Jesus, our gift, that He is satisfactory and by presenting Him as our claim we may have the witness that in Him we are righteous. Our confidence then is not in ourselves but in Jesus, Who has done all things for us and

has become all things to us. This is the basis of all our joy and hope, that as long as God is pleased with Christ we are safe and are truly "accepted in the Beloved" (Eph. 1:6).

46. Cain's Anger and Rejection. There is another word about Cain here. He became angry (apparently with God) because his sacrifice was not accepted. This spirit compares well with what the New Testament calls the sinner's "enmity against God'" (Rom. 8:7). He contended for his own way as against God's way. He was unwilling to be put in the attitude of confessing himself to be a sinner, but God was loath to let Cain go and, therefore, came down and reasoned with him—probably better say, He plead with him. He urged him, saying, "If thou doest well [or as the Septuagint correctly reads, 'if thou offer correctly'] shalt thou not be accepted?" And again he said, "If thou doest not well sin lieth at the door" (ch. 4:7). Here God is both warning him and making a plea to him. The phrase, "Sin lieth at the door," means "a sin offering is near at hand." God, then, is pointing out to Cain that there is available to him an offering that will be accepted and is urging him yet to make such offering. Putting it in other words, God yearned over Cain, desiring to receive him, and refused to cast him off until after He had done all He could to induce him to accede to the divine will and present an offering with which he himself could be received. When Cain steadfastly refused to give heed to the Word of God, he was cast off from His presence.

In all this God shows how He will never finally reject a sinner until that sinner knowingly and wilfully refuses God's way. There is still open to him an approach to the favor of God, if he has not refused to accept Jesus, the only sacrifice acceptable to God, and

offer Him as his sin-offering. It also shows that when He utterly fails to get a man to accept the divine way, He casts that man off forever. God will allow no substitutes. We must accept His plan or none. He has provided in Jesus a sin offering that is sufficient for all. "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). So, then, it is an alternative we cannot escape—trust Jesus or be lost. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries" (Heb. 10 : 26-27). Moreover, this plan as here illustrated provides not only a way of salvation but also an appeal to the unsaved. It, first, amply provides for the needs of all and then diligently seeks to save all; for Jesus came "to seek and to save that which was lost" (Luke 19:10).

47. Cain Persecutes Abel. Here we should notice how these two religionists bore themselves toward each other. As soon as Cain refused to meet God's condition of salvation and was rejected, he began to manifest the corrupt fruit of his sinful nature. Although Abel had had nothing to do with rejection, Cain began to persecute him and finally murdered him. In this persecution of a worshiper, he manifested the spirit and fruit of all false religion. That justification and peace with God, which is based upon faith in a sacrifice, attributes all merit to God and to Jesus the Savior and therefore declares man to be without any merit whatsoever. It recognizes that our salvation is both wrought out and applied by the hand of God. Just this is what Cain resented. Just this was the offense for which he slew his brother. It is the offense of the cross then and always (I Cor. 1:33; Gal. 5:11).

These first recorded instances of human worship and the consequent attitude of Cain toward Abel manifest the same elements that always and everywhere show themselves in religions. From that day forward, false religionists have always persecuted the true. In proportion as a religious system is false will its devotees manifest hatred and intolerance toward those of other religions. Some religionists, such as the Mohammedan, pray for their god to destroy all who do not accept their religion. Even among Christians those who have in their worship most of human works and most of worldly formality are most apt to hate others who disagree with them and to be regardless of their feelings. On the other hand, the true Christian spirit is tolerant of all. The New Testament gives us positive instructions not to persecute others. Ours is a duty to love and to try to assist others to the better way. From this point of view, one could do some valuable study in the field of comparative religions. We could raise such questions as to what religions have produced a people prone to persecute others, or what sects of Christianity have done most to injure others who did not agree with them. We could inquire into the nature of the false elements of the systems that have led to such persecutions. Just here it is important to remember that God set a mark on Cain and indicated that He would punish any one who harmed him. God will not put in our hands the punishment of those who refuse His way of salvation. Vengeance belongs to God, and we must not punish those who refuse to be religious.

48. Cain and This Present World. But Cain showed another result of false worship. After killing his brother and hearing the judgment of God pronounced upon him, he went out with his family from the presence of Jehovah. In reality, he was a vagabond

in the earth with the divine displeasure resting upon him. But he set about trying to make the cursed and fallen earth a satisfactory place in which to live. He went out of the presence of God to lose himself in the world and its pursuits. He proposed to decorate this world, and in his own sight to become respectable. Having rejected God's way of cleansing, he undertook to improve man as he was. But it is the progress of a race away from God. They possess themselves of the earth and prosper in the land of vagabondage. But the race gets no better. Indeed, it gets constantly worse and ends with Lamech, whose name speaks of human strength and in whom self-will and impenitent abuse of God's longsuffering reach their height. He was a polygamist and a would-be-murderer and showed that in such a race the latter end is worse than the first.

Just here lies the fundamental difference in the plan of redemption God had now begun to reveal to men and the religious systems men made. God's plan is for man to be cleansed and renewed in heart and life while man aims at nothing but the cultivation of what there is in man. God would lay new foundations of character and life, while man merely tries to build upon what is already there. One is a salvation by grace and regeneration: the other seeks to have it by culture and the arts of civilization. One links us up with God and eternity; the other would try so to adorn and beautify this world and so fill it with pleasure and comforts that men would become satisfied to live in separation from God. One seeks and finds a refuge in God Himself: the other builds a city on earth. Here is the secret of the great civilizations that have been erected by certain heathen and wicked people. It was the result of their highest thought and effort. Nor is it strange that Cain over-

looked the fact that the earth he had set about to enjoy was under the curse of God and especially that it was cursed with the innocent blood of his brother. If any of us would set our affections upon this world, let us remember that it is forever stained by the blood of Jesus, which was spilled upon it by wicked and murderous hands. And, moreover, the reason they slew Him was the same as that for which Cain slew his brother—because of religious hatred and jealousy. Our faith should look beyond all the glitter and glory of this world, which will be utterly destroyed, and see the cross of Christ. We must not live just for this life but must set our affections on things above, where Christ is, and live in expectancy of the great life beyond (Col. 3:1-2).

This is a vital difference in the religion of this world and its devotees and that of faith. The former does not look beyond this life. But the man of faith in Christ sees in God the dispenser of a more real and genuine life than this. He sees in Him the giver of a life that is beyond the power of being either forfeited or lost. He sees in Christ a risen one who is victorious over all that could in any way harm us, or be against us. By His death, Jesus abolished death for us, and by His resurrection, He has introduced us into the sphere into which He has risen. He is no longer where Satan can touch Him, and we also look for a life beyond his power.

49. The Resurrected Life. Here let us see whether these stories furnish us with any evidence of the resurrection and of this true view of the religious life of faith. Abel has been slain and only Cain and his family survive. Is that which is of God, when downtrodden, made extinct upon the earth? Or will it rise again? Seth was born unto Adam and was so

named because God had appointed him instead of Abel, whom Cain slew (Gen. 4:25). In him, therefore, we have the resurrection of the spirit and nature of Abel and through him the perpetuation of the worship for which he died. As already set forth, Abel represents the sacrifice of Christ. But Seth illustrates the risen Christ life.

Abel had died and Cain lived and flourished and, though separated from God, was not permitted to be killed. This prosperity continued to the seventh generation, ending in Lamech, whose name meant human strength, and in all of them we see how "that which is born of the flesh is flesh" (John 3:6). But now we come to a new beginning. For other and different fruit, we find another tree. Seth is appointed of God as a seed "in the place of Abel, whom Cain slew." This is a new beginning for Abel. It is the resurrection principle. There was born unto Seth, Enos, and from that time "men began to call upon the name of the Lord" (ch. 4: 26). The name Enos means "frail" and shows again the spirit of those who "worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh" (Phil. 3:3). Here is the true worship of Abel, who came in his weakness and rested upon the strength of another—the power of God, whom his weakness needed. And all who are willing to bear that title of frailty may learn the mercies of a covenant-keeping God. They may live the new Christ-life and have the dynamic power of Christ to assist them now and to give them triumph in death.

50. Two Types. Here, then, are the two types side by side. The Cain line represents the carnal world and produces men who are great in the eyes of the world. These all perished in the flood, showing there-

by how great civilizations utterly fail to save and perpetuate the race. The Seth line demonstrated the Christ-life in the world. There is no world renown in it. All that we know of Seth is set forth in the words, "And he died." The greatest fact that a Christian man can demonstrate is that of death—death in Christ and death to the world. He may live a life of sacrifice that will manifest the spirit of Calvary. He should live a life so above the base and unworthy things of the world and manifest a spirit so different from that of the world as to give notice to all men that he has hopes of a life higher than that which we have here.

This life and its outcome is beautifully illustrated in the story of Enoch recorded in the fifth chapter. He was a prophet, the seventh from Adam (Jude 14) and prophesied especially of the time of the coming of the Lord in His glory, to execute judgment upon the ungodly. It is said of him that he "walked with God: and he was not; for God took him" (Gen. 5:24). The writer of the Book of Hebrews says, "By faith Enoch was translated that he should not see death; . . . for before his translation he had this testimony, that he pleased God" (Heb. 11:5). Other men had lived and died, but in the case of Enoch, God interfered with the ordinary course of nature and made him a trophy of His own glorious victory over the power of death. Enoch had lived not for this life only, but in a hope of the after life, and God separated him unto that life. While on earth, he had separated himself from worldly thoughts and from worldly companions and had "walked with God." Having cultivated a desire to be with God, he was granted his desire, for God took him unto the beauties of a life that has been delivered from death into life. In this

incident, God shows us, first that His redemption brings us into fellowship with Himself while we are yet on earth; second, that after this life, it brings us into the fulness of life with Himself in the heavenly home.

51. RESUME'. In these chapters we have found that men cannot approach God except on the basis of sacrifice; that the sacrifice must be one of blood and death; that it requires faith to make such an offering. We have seen that the worshiper is not accepted unless his offering is; that the worshiper and the offering are alike accepted or rejected; and that all acceptable sacrifices point to Jesus, the eternal sacrifice and hope of sinners. We have seen that false worshipers always persecute the true; that we are to live for another life instead of this; and that the true man of faith in Jesus will ultimately triumph over death and live forever with God.

In it all, we have seen something of the wonders of Jesus, who was slain and yet arose. He went through death to life and through defeat to victory. Abel is slain, but rises again in Seth to live a victorious life and to issue in Noah, who should give rest from the labor occasioned in the curse and who passed through judgment to a new world. Here is the explanation of the mystery of the atonement. The bruised heel of the Victor in man's behalf deepens until it issues in the death of the Victim. It seems like the serpent's victory, but it is the instrument of divine goodness in delivering men. The bruised heel bruises the head of the serpent, and thus the Great Sufferer is victorious through His suffering. All of Cain's family have perished in the flood, and the spirit of Abel through Seth and his descendant, Noah, alone survives.

Chapter VI

THE STORY OF THE FLOOD

Questions and Themes for Study. (1) Why did God decide to destroy the race? (6:1-13). (2) On what grounds was Noah exempt from the destruction of the flood? (6:8-9; 7:1). (3) What is the size and what are the material and contents of the ark? (6: 14-22). (4) What was the entire length of the flood? (7:11, 24; 8:4, 13-14). (5) What was the nature of Noah's sacrifice and of God's new covenant with him? (8:20; 9:17). (6) What was the nature of Noah's sin? (9:20-21). (7) From what is the origin of the nations traced? (9:18-19; 10:1, 32). (8) What are some of the traditions of the flood? (9) What was the attitude of Noah's sons toward the sin of their father? (9:22-23). (10) What great achievement did the race undertake on the plain of Shinar and with what purpose? (11: 2-9). (11) To what did God object, and how did He defeat their plans? (11:6-7). (12) What is the explanation of the origin of languages? (11:1, 8-9). (13) What are some traditions of the tower of Babel?

INTRODUCTORY STATEMENT

52. The Two Races. The last chapter closed with two distinct and well established races upon the earth

—the descendants of Cain and of Seth. The former had fully rejected God and His ways and had merited His extreme displeasure. It is an off-cast race, fully rejected of God, and illustrates the godless condition of all those who continue in sin and reject God's way of salvation. The latter had from the very first been under special divine favor. Seth, their great ancestor had been filled with the spirit of Abel and through him the worship Cain rejected and that was interrupted by the murder of Abel was again begun upon the earth (Gen. 4:25-26). This latter race was famous, because through it came the great company of men of faith described in chapter five, of whom Noah, so prominent in this chapter, is the glorious prophet. So different were these two races — one being distinguished for its carnality and the other for its spirituality — that the children of Cain were called "the sons of men" and those of Seth "the sons of God" (ch. 6:2). This distinction reminds us of the work of Christ, who gives us the power to become the sons of God (John 1:12).

53. A Sad Mistake. But "the sons of God" (descendants of Seth) made a very sad mistake in the attitude they assumed toward "the sons of men" (Cain's descendants). They looked upon the daughters of Cain and because they were very beautiful took them for wives. At first and outwardly, great advantages seemed to result from these marriages. Their children became great giants and were mighty men of renown. But it was a union brought about by yielding to lust and issued in great wickedness, especially in the corruption of the descendants of Seth. It was a union of the religious with the irreligious portion of the race and shows how the indulgence of lust and appetite will degrade the noblest people. It

was a union of the holy with the profane, an unholy union of the divine with that which was human, a mingling together of the truth of God with falsehood, a combination of the blessing of faith in Christ and the work of sinful hands. And note that the trouble came because the servants of God went off after the world. This is as it ever is. And the outcome warns us that we make no compromise in the matter of truth — that in so doing we have everything to lose and nothing to gain. It has an application to the whole question of religious or denominational union. There was a show of physical strength, but it availed nothing. So also there is a heralded strength and bigness in the so-called union movements, but, if they are at the sacrifice of conviction and truth, it will be a bigness without the power of God to make it a blessing. In this case, it led to a wickedness so great and so universal that God in His wrath determined to destroy the whole race. They had become so corrupt that "every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5) and God declared, "My spirit shall not always strive with men," and set one hundred and twenty years as the limit when He would quit striving with him and destroy him (ch. 6:3). It is the story of this destruction by means of the flood that we are to study in this chapter. Our study should proceed along two lines; first, along the lines of the distinctly typical applications; second, in the direction of the suggestive lessons, or deductions.

DISTINCTLY TYPICAL CALCULATIONS

In I Pet. 3:18-22, we find a commentary on the flood, as a type. The ark is declared to be a type of Christ; the flood a type of the judgment of the whole world; and the bringing of some safely through it, a type of salvation. In enlarging upon these sug-

gestions, this passage also makes the flood typify the same thing as baptism. This last suggestion is very significant when we remember that baptism represents the burial and resurrection of Jesus and that He was baptized in the Jordan.

54. Jesus and the Jordan. The word "Jordan" means "descending judgment." The river rises high up in the snows of Mount Hermon and is at last swallowed up in the Dead Sea, where nothing alive, exists. Everything that its descending waters carry down into that sea is destroyed and well illustrates God's judgment against sin. Here is an explanation of the baptism of Jesus. He came to John at Jordan and was submerged in its waves of judgment, thereby typifying the baptism of death which, according to His own words, He was later to accomplish. Figuratively, Jesus was passing through the wrath of God against sin as on Calvary later He actually passed through it. Symbolically, He was taking the place of a sinner overwhelmed by the wrath of God as on the cross He really bore the divine judgment as a substitute for sinners. Here, then, is the reason for Christ's baptism, the meaning of His word to John the Baptist, "Thus it becometh us to fulfill all righteousness." He must begin by baptism, which prefigures how He is to end His earthly career in His substitutionary death on the cross. But He arose out of the waters of the Jordan, not being swept down into the sea of death, and thereby prefigured His victory over death in the resurrection. Jesus declared that the experiences of Jonah in the depths of the sea and his deliverance was a figure of His death and resurrection, and Peter here teaches the same thing about the flood. But these billows of God's righteous judgment unto death and safe deliverance beyond it not only had reference to

Jesus, but became also a type of our death and resurrection with Him (Col. 3:3). We died with Him and are resurrected with Him. The whole imagery is highly suggestive. It sees Jesus overwhelmed by the judgments of God and yet conqueror over them all—all as our substitute.

55. The World before the Flood. The antediluvian world was in many ways like all the world always. It was dead in sin. There were about it some noteworthy and remarkable things. It had great prosperity, a thing not to be despised. It had many beautiful women who should not, in that, have been a curse. It had men of great physical and carnal renown. This also should have been turned to their blessing. But the only thing that was really great—great in God's sight—was its wickedness. There was nothing good. Their very thoughts and imaginations were continually evil. There was universal wickedness that furnishes a terrible picture of that "total depravity," which is so horrible and which the world is so loathe to accept. God had already passed judgment upon the world. He said, "The end of all flesh is come before me" (Gen. 6:13). They were already lost. They had been judged and condemned. The Adamic life was no longer in a state of probation or trial. God was done with it. It was already condemned and in every way a fit type of the unbelieving world, which is already judged (John 3:18). It was in a condition like John described (I John 5:19).

56. The Wood of the Ark. The way of salvation as typified by the ark may be approached in various ways. The very timber of which it was made is suggestive. It was made of gopher wood, or the acacia tree, which was the only timber tree in the desert. This

tree is used as a type of Christ, when it is said He grew up as a "root out of a dry ground" (Isa. 53:2). Just as the gopher thrived where there was no apparent moisture, so Jesus while a man in this desert world drew all His sustenance from a hidden source. Then, too, it had to be cut down before it could be made into the ark that kept the family of Noah alive. Just so, Jesus had to be cut off out of the land of the living. Cutting this timber then, speaks of Christ's death, by which He became the way of salvation. Here is the crucifixion.

57. The Pitch. It is also interesting to note that the ark was pitched within and without. This word "pitch" is *copher;* it was the resin of the tree and represents the very essence of its life. Very significant also is the fact that this word "pitch" is the same word translated "atonement," or "cover up." The essence of the life of the desert tree—this "root out of a dry ground" — which it shed when it was cut down made the covering, or atonement, that kept out the billows of divine judgment and secured the safety of all those within the ark. Here, then, the ark as fully prepared not only suggests the death of Christ but also the atonement of His blood that covers us up in Himself and secures us against all wrath and judgment. It is, after all, His blood that shields us from destruction. How blessed this truth that we are sheltered under that atoning blood!

58. Entrance into the Ark. Two or three things about entrance into the ark should be said. First of all, we should hold in mind that the ground of the right of Noah's family to enter it was the righteousness of Noah, to whom they were related. This is as a type of Jesus, upon whose divine-human righteous-

ness alone we can enter into safety from the wrath of God. In the second place, the time of their entrance into the ark is of much importance. Did they enter it before the flood came or did they have to go through the flood to get into it? This is important in connection with the place of baptism in our relation to Jesus. They were in the ark before the flood began. And, since the flood and baptism typify the same thing, one at once reaches the conclusion that one does not have to go through baptism to get into Jesus but must enter Him by faith before baptism. Baptism, is, therefore, not necessary to save us or to help us to become Christians.

59. The Flood and the Resurrection. But the flood, like baptism, is a type of the resurrection also. Here are forty days of prevailing waters (Gen. 7:4, 12, 17) representative of perfect or satisfied judgment. In the third chapter of Jonah, we have forty days, denoting complete repentance and forgiveness. In Luke 4:2, we have forty days of conflict and Christ's complete triumph over Satan. In Acts 1:3, there is recorded the completion of the forty days of resurrection, instruction, and plan for the work of a resurrected Christ through the resurrection lives of His disciples, who have died to sin and the world and have been made alive unto Christ. They were landed beyond the judgment, represented by the flood, as Jesus arose from the death it prefigured.

Then, too, the ark landed on Ararat, which means "holy ground." Those who have passed through the flood, whom, on its own buoyancy, the ark bore up above the mountain-tops to the blue heavens, were now to begin in the world beyond the flood and were to step out on "holy ground" a cleansed earth. It is a striking fact also that the ark rested there on the

seventeenth day of the seventh month, or the exact date of the resurrection of Jesus. When He said, "This day have I begotten thee" (Ps. 2:7) He showed that He knew the exact day He would rise. And since He is the "first-begotten by the resurrection," we, too, become sons by the resurrection (Rom. 1:4).

The dove and olive branch are also important as touching the resurrection. The dove found no rest for her foot so long as the waters of judgment were still upon the earth. She would not stay out on the earth till the flood was entirely over. Here is a suggestion as to the Holy Spirit. He came to Jesus at His baptism in the form of a dove. But He came after Jesus was baptized, not before. It was after He symbolically died and rose again. He belongs to the risen Christ and can abide only on the ground of a fully accomplished redemption. All judgment must be passed so that there can be entire security for the risen Christ-life in us. In like manner, Jesus did not send the Holy Spirit to abide on us till He had gone to God, triumphant over death. Nor can we receive Him till we are delivered from the judgment and power of sin. The olive leaf is the first to put out in the spring and speaks of the resurrection, and the olive-tree speaks of the spirit of Pentecost that followed Calvary.

GENERAL AND PRACTICAL APPLICATIONS

Turning now from this more strictly typical interpretation to a little more general and practical application of these same principles, let us pursue our study a little farther. In so doing, a variety of viewpoints, or angles of approach suggest themselves. We choose as among the most helpful of these to study: (1) The flood as a whole. (2) The story of Noah as a type

of the life and work of Jesus. (3) The ark. (4) The rainbow covenant after the flood was past.

60. The Flood as a Whole. First, then, let us look at the flood itself and in its entirety. The whole story is everywhere filled with suggestions of the final great judgment, indeed of all judgment. It was brought on by the wickedness of the people, and that after the longsuffering of God. Men had become so universally wicked that God saw that the only way to preserve righteousness and true religion in the earth would be to destroy the ungodly. All of the people were involved and all were destroyed except the few of Seth's descendants who gave heed to the divine warning and made themselves ready. The children of Cain were all destroyed, thus showing how all unbelievers will finally be brought to ruin. The saving of the family of Noah illustrates how surely will everyone who trusts himself to God and His plan escape. The whole story shows us again how all human means utterly fail us when the day of God's wrath will come and how secure from all of its consequences are all of those who trust themselves to the plan God provides. Salvation and destruction are both made manifest in this great catastrophe.

61. Noah and His Work. And now let us consider Noah, the hero of this entire section and the man to whom God made known His purpose to destroy all flesh and through whom He provided a means of escape from this great calamity. The Scripture says of him that he "found grace in the eyes of the Lord" (Gen. 6:8). This favor was no doubt because of his character and conduct and because of his attitude toward Jehovah. He is said to have "walked with God" (Gen. 6:9; 7:1). Peter calls him a preacher

of righteousness. He was a righteous man, who furnishes us the first illustration of a man saved from destruction while others around him were destroyed. In Hebrews, we are told that it was by faith that he was enabled to prepare a way of escape, and by it he both condemned the world and became heir of the righteousness which is by faith (Heb. 11:7).

62. Noah as a Man. In this view, we are considering him merely as a man. In him we find a truth that illustrates the way by which all men are saved from the wrath of God. He had a faith that enabled him to see beyond the outward appearance of things around him — a faith that saw a hundred and twenty years ahead when God would pour out His wrath upon all sinful men. That is, he did not live his life with regard to the present only. His plans were made more with reference to the future than the present. Then, too, he was saved because he had faith enough to trust himself to the way God had described to him and had declared to be a safe and certain means of escape. So are men saved today by trusting themselves to the way of life God has revealed in Christ.

63. Noah a Type. Noah must be studied, not just as a man, but as a type and illustration of Christ. He is indeed one of the very fullest of all the human types of Jesus. He is the first illustration of a man, who, because of his own righteousness and obedience, was enabled to save others from an impending divine judgment. It was because he was acceptable to God that he was given a revelation of the divine purpose to destroy all flesh and that he was chosen to prepare a means of escape for all others who would accept it. God gave him the plan, and he worked it out and completed it according to the divine will. He paid

all of the expense, or did the work necessary to provide the ark. In all this, he gives us an exhibition of the work of Jesus, who was altogether pleasing to God before undertaking the work of redemption and Who worked out and fulfilled the Father's will, so that He could offer salvation to men on a basis of perfect obedience. Just as it was through and by Noah that any were saved from the flood, so it is by and through Jesus that any of us are saved from the divine wrath. They were saved by the means he prepared just as we are saved by means prepared of Jesus—and that at His own cost.

Then, too, Noah became a preacher of righteousness and endeavored to induce men to accept the means of safety that under God he had provided. In this, He parallels the work of Christ who, having wrought out a plan of salvation, now offers safety to all who will accept it. Not only is destruction determined and a way of escape provided, but every possible effort is put forth to induce the people to see their impending danger and to accept the divine provision against it. Jesus, through it, is pleading with men to accept His salvation.

64. Noah's Family Saved. Yet again, it is very interesting and highly suggestive to note that all of the members of Noah's family were saved from the destructive judgment. At first, one is saddened to think that no one else believed in Noah and his ark but his own family. One feels a sense of pity that his influence seemed to be so limited. And yet there is a sense of genuine satisfaction in knowing that he did have the full confidence of all those who were so near to him and who had cause to know him most fully. How glad one is and what a sense of relief it gives to find that no member of his own family failed of the salvation he

had provided! Many a servant of God has not succeeded quite so well in this regard.

And how significant is this fact when compared with the work of Christ Jesus! Just as Noah saved all of his own family, so Jesus saves all who come to Him for shelter from the consequences of their sins. He could say to the Father, "Those that thou hast given me I have kept, and none of them is lost, but the son of perdition; that the Scriptures might be fulfilled" (John 17:12). Here is a most assuring suggestion—that just as Noah succeeded in saving all of his family from the flood, so will Christ save from the divine wrath all of those who have joined themselves to Him. He will not lose any who have ever been born into His spiritual family. Moreover, Noah became heir of the righteousness which is by faith. Indeed he was the head of all the delivered family of men who in turn became forever linked to him as their great head and ancestor. So, likewise, Jesus is the head of all the spiritual seed and we, having been born unto Him, can never become separated from Him. We are included with Him in His victory over the divine wrath against sin, and nothing can separate us from the love of God, which is in Christ Jesus our Lord (Rom. 8 : 38-39).

65. The Ark. But let us turn now to the consideration of the ark as a means of salvation from the flood to see, if it has for us any lessons that are illustrative of the work of Jesus in world redemption. To begin with, it should be said that the ark was frequently used, always with the purpose of saving that which was in danger of being destroyed. The infant Moses, when there hung over him the king's sentence of death, was put in an ark of bulrushes and thrust out into the river and thereby escaped the wrath of the king until he was rescued by the sympathetic hand of Pharaoh's

daughter. A little later, when God gave the Law, Moses himself broke the tables before he reached the multitude of Israel. God renewed those stones and then caused them to be put in the ark of the covenant, and there they were kept whole, just as Jesus kept in His own body the Law that men had formerly broken, thus again making the ark a type of Christ. Then, too, the mercy seat was placed on top of this ark, mercy resting on the unbroken law that was in the ark beneath. God dispensed mercy to the people. In like manner, Jesus, having kept the whole law of God in Himself, we can receive mercy and forgiveness through Him.

66. The Ark and Christ's Saving Work. Holding these facts in mind, we approach the saving work of Christ as it is seen and illustrated in the story of Noah's ark. And, first of all, it was the divinely chosen means and plan by which men could escape from God's judgment upon a wicked world. Moreover, it was provided for and ready long before it was needed. This is as Christ, who stood as a Lamb slain from before the foundation of the world. The plan of salvation was not an after-thought with God. He was not caught in the necessity of changing all His plans after man had fallen. He saw it all beforehand and had the plan prepared. Then, too, no other way could avail to protect and save the people except this ark, which was the divine provision. This is precisely the position of Christ, the Savior. Just as the ark was their only way of escape, so is there no other way of salvation from sin but in Jesus. "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). No doubt the wicked inhabitants of the earth, who had refused to enter the ark, tried, when they saw the flood was coming, to devise means by which they could escape. We may imagine them climbing the

mountain-sides or high into the tree-tops in an effort to escape the fury of the rising waters. But all was in vain. The flood prevailed over the whole earth, and all flesh perished except those who were in the ark. So will men who refuse to accept Jesus and then, in the day of final outpouring of God's wrath upon sin and its devotees, find that no effort or plan of their own can avail to secure them from the divine fury. The story most certainly teaches us that in all cases, only God's way will suffice us, and Jesus is Himself that way. He is "the way, the truth, and the life" (John 14:6).

67. Safety in the Ark and in Christ. This leads to the remark that in Christ there is perfect safety. Not only did everyone who was not in the ark perish, but everyone who entered it came safely out and rested his foot safely upon the cleansed earth. No one was lost who trusted himself to the ark. So all who deposit their souls with Jesus are perfectly safe. None who accept Christ will ever be lost. In the meantime, while their souls rested in the ark, all the floods fell upon it and the waters bore it upon their troubled bosom, but those within were as safe as the ark itself. It must go down and be destroyed ere they suffer.

In this, again, we have an illustration of the saving work of Jesus. He went to the cross and there was made sin for us (II Cor. 5:21). While there, He occupied the very same position that sin occupied in the sight of God. He was not a sinner, but He took the place of sin and bore all the shafts of divine hatred against it. But, like the ark, He was not Himself utterly destroyed. All this is to say that while we are hiding in Him and are protected by Him, He receives (or received on Calvary) every blow that would otherwise have fallen upon us. This illustrates the truth that Jesus "bore our sins in His own body on the tree" (I Pet. 2:24) and

that "The Lord hath laid on Him the iniquity of us all" (Isa. 53:6), while we are delivered from the wrath of God through Him (Rom. 5:9). And we who have taken refuge in Him cannot be harmed unless He will go down under the power of that wrath.

68. Entrance into the Ark and into Christ Voluntary. Let it also be remembered that no one was forced to enter this ark. It was fully and freely prepared and all were invited and urged to enter and take advantage of its provisions, but each one was left entirely free to act as he willed. All those who entered did it at their own will. Nor was there any prohibitory price to prevent their entering. They were asked to pay no part of the expense of building the ark. It was absolutely free to them. Noah, under God's instruction, had prepared it and offered them safety without money and without price.

So it is in our salvation in Jesus. The way was prepared wholly at the expense of divine love. Jesus pays all and offers us salvation as a gift. We do not have to pay any part of the price of our redemption but observe that it is simply offered to us. God does not require anyone to accept Jesus as Savior. No one is saved against his will. The Lord does persuade us, even as Noah preached to the people. We are free to reject Him or not, as we will. God can, therefore, make a true charge against all who perish, saying, "Ye would not come unto me that ye might have life." The blame for the loss of every life, then, was that they would not enter the ark, and the blame for the loss of every soul who will spend eternity in despair will rest upon the individual himself. He acts upon his own wish.

69. God in Charge After We Enter Christ. It is noticeable, however, that when once they entered the

ark, they immediately lost their freedom. God had charge alike of the ark and of all that was in it. He held the keys in His own hand. He shut the door, thereby enclosing them within. They could not have gotten out if they had desired. It is unthinkable that they should have desired to get out, but if they had, it would have been impossible. They were there, securely shut in, to remain in safety until the flood was entirely assuaged and God could invite them out beyond the flood, onto a new and cleansed earth. So it is when we enter Christ. We are no longer free to shape our own destiny. God has undertaken our deliverance from sin and will carry the undertaking through to completion. We have entered into Christ, and He has sealed us there until all of the dangers of destruction are past. We enter into Jesus, but God sees to it that we stay in Him until the day of revelation of His glory in final salvation. It is beyond our power to be lost when we have entered into Jesus. And just as everyone who entered the ark was saved, so everyone who ever enters by faith into Jesus will be saved. Nor did their feelings while in the ark and while the flood raged have anything to do with their safety. Whether they slept peacefully in full confidence, or were terror-stricken all the time they were in the ark made no difference in their safety. It was no longer their enterprize nor responsibility, but God's. His honor was now involved, and they were safe unless God proved unfaithful in keeping His promise to them, and the means He had provided should prove insufficient. So shall we be saved, unless God's Christ fail us.

70. Safe Before Judgment Began. Here let us observe that not only was the ark complete before the flood began, but all those who were willing to be saved

were in the ark and safely shut in before the rains began to fall. Not one drop of it fell upon them. It all fell upon the ark. So, in the matter of salvation in Christ, those who are to be saved will be in Him sealed and safe before the day of wrath appears. This is always the Lord's way. If He would destroy Sodom, He would come down and get Lot entirely out of the city before any fire fell. Let all who have accepted Christ be entirely at rest. No one of them will be caught in the floods of judgment, for God will have them safe before any of His wrath will descend.

71. Saved by Faith. So here also is seen the place of faith in the whole matter. The ark was complete and the family of Noah was invited in and was securely shut up there before there were any visible signs of the coming flood. God had declared that it would come and had invited them to enter the ark for safety against that which as yet had not begun to manifest itself. To enter the ark at such a time was an act of faith. They acted, not on appearances, but on the Word of God Their salvation from the flood was, therefore, by faith. In the same way, we are saved in Christ Jesus. It is wholly through faith in His name that we are brought into saving relation to God's grace. And we trust Him now, while as yet we are in no apparent or visible danger.

72. The World Situation. Taking the story as a whole, we see a wicked world, which God has determined to destroy. We have a divine way provided to save any and all who accept that way. We have a little group of eight persons who were wise enough to believe God and to avail themselves of the provision He had made. The flood came and all the race perished except those who had trusted themselves to the divine

means of escape. Then, too, we see the little group that had escaped begin a new life beyond the power of the flood. Precisely this, says Jesus, is the situation as it will exist when He shall come for final judgment. He says it will be at His coming, just as it was in the days of Noah. The people will be busy about their own affairs. They will not be looking for Him nor will they be expecting any danger or be prepared for it and will, therefore, be destroyed. But believers will be safe in the power of His grace.

73. Saved Worshipers and the Rainbow Covenant. When the flood was over and they were again out on the earth, they did just as we should expect of them. They set up anew the true worship of God. Their sense of joy and gratitude, like that of all redeemed souls, sought expression in worship of Him who had delivered them. They built an altar and made such a sacrifice as had probably never been seen on earth before. In response to this true spirit of worship, God came down and made a new covenant with Noah. He promised that He would not again bring a flood upon the earth. That is to say, He promised that those who through faith had been saved from the awful scourge would never again be endangered by it. Here is a most precious truth when we apply it to the saving work of Jesus. It teaches us how Jesus, before He releases those who have committed themselves to Him, carries them to a position where they can never be brought back into the judgment of God. They are put entirely past the flood, which has dried up and can never return again. So Jesus delivers us past all danger of judgment of God.

74. The Rainbow. To assure them that their deliverance from the flood was final, they were given the sign of the rainbow, or the rainbow covenant. In estab-

lishing this covenant God said, "I will remember." It is to remind Him as well as it was to assure Noah and his family. His promise is to remember His covenant, but not to remember their sins. Now, how like the cross of Christ is all this! By it He ratified and sealed His covenant of mercy, and by it He also put away our sins. In every way, this is a beautiful emblem. Noah and his family would naturally fear lest another flood would come upon them. Remembering the past, fear would seize their hearts whenever any dark cloud would arise or any rain begin to fall. So God put His rainbow across the dark cloud as a guarantee that it would not bring a flood. Across the dark cloud was stretched God's beautiful bow, which would call to their minds His promise and would assure them He had not forgotten His covenant. And those of us who have been careful to observe, know that the blacker and more threatening the cloud, the brighter and more beautiful is the rainbow, and hence the fuller and more perfect the divine assurance of our safety from the apparent danger.

75. The Rainbow, and Jesus on the Cross. Now this rainbow is a fit emblem or type of Jesus and His work on the cross and also of His work of assurance to us all the time. At the cross there was all the darkness of a most awful tragedy. Even the mid-day became black as night. Jesus was bearing the suffering of a lost world. But there was also beauty there, and hope. There He could pray for the forgiveness of His enemies. There He could and did offer a penitent thief a place of glory with Himself in Paradise. He could declare, "It is finished," and thus let us see a perfected plan of redemption and an end of such suffering for all those who should trust Him. He, Himself, is never again thus to suffer. So that now when any terrible calamity threat-

ens the eternal interests of the believer, he may and should look to Jesus on the cross as his rainbow of hope spanning the cloud that threatens him, and rest in peace. For Jesus is ever in heaven, in the presence of God, as a perpetual remembrance of His covenant of mercy with us. He is there as our guarantee that we shall not again fall under the divine judgment and wrath unless God will revoke His covenant. As long as there is a rainbow, the world is safe from a flood, and as long as Jesus remains in the presence of God, all believers are safe from destruction.

76. Noah After the Flood. Beginning anew with a clean and purified earth, Noah and his family occupied very much the same position that Adam did at first when placed in the Garden of Eden, except that they had in themselves the evil effects of an inherited sinful nature. And, like Adam, Noah fell under the power of a temptation to sin and, like Adam, he failed and was found naked. This is a most pathetic picture and reminds us that awful dregs of sin remain in the very best of men. One would expect that with all of his past experience of grace and his new start in a world where the wicked had all perished, Noah would have kept from sin, but the story reveals to us how impossible it is for man, no matter how encouraging his surroundings, to measure up to the divine requirements. No matter what his privileges, no matter how great his advantages, no matter how desirable his position and environment, he will always exhibit his weakness and sin. Every man will sometime and somehow show his need of a Savior and of divine covering. However, this great sin did not put him in the danger of another flood, which God had already declared should not come, nor do our blunders after we have become Christians, no matter how shameful, put us in danger of damnation.

77. Noah's Nakedness Covered. And here again, as in the garden, the man's sin discovers his nakedness, and his nakedness is covered. It is very significant that those who covered him did not look upon his nakedness. These two sons, Shem and Japheth, refused to look upon him in his shameful and exposed condition. They surely knew something of the blessedness of "the man whose iniquity is forgiven and whose sin is covered." In turning their backs upon his sin and nakedness, and in covering up his shame, they furnished us a fine illustration of the divine method of dealing with human sins, particularly with the sins of believers. Through the blood of Christ, He would cover up all of our sins, so that He may not look upon them and be moved to destroy us. Here again is found the blessing of the righteousness of Christ, in which the believer is clothed and by which his sins are blotted out.

Chapter VII

THE STORY OF ABRAHAM

Questions and Themes for Study. (1) Why did Abraham leave home? (12 : 1-3). What did he do at the end of the journey? (12 : 7-8). (3) Why did he not remain long at one place? (12 : 9; 13 : 2-5). (4) Why did he go to Egypt? (12:10). (5) What was the trouble between the servants of Abraham and Lot and how was it settled? (13 : 5-8). (6) On what did Lot base his choice? (13 : 10-11). (7) What two promises did God make to Abraham? (13 : 14-17). (8) What promises were made to Abraham concerning his coming son? (13:14-17; 15:5; 17:6-8). (9) Who came to Abraham's tent, and how did he treat them? (18:1-8). (10) What message did he receive from Jehovah? (18: 9-15). (11) What estimate of Abraham is found in 18 : 19, 23-32? (12) What is taught about the birth and name of Isaac? (21 : 1-7). (13) What test of Abraham did God make, and how did Abraham obey? (22:1-10). (14) In what two ways did God express His approval? (22 : 11-12, 15-19).

THE TIME AND PLACE OF ABRAHAM'S CALL

78. Material Civilization. Since the time of the incidents of the last chapter, great changes have taken place in the world. The descendants of Noah have re-

peopled the earth and have been separated into various nations. Indeed, long before Abraham, there had been developed a most complex and complete civilization. Egypt and Chaldea were at the height of their building enterprises, the largest of the pyramids having already been completed. A great stone wall had long before been built across the Isthmus of Suez; great canal systems had been built; and there existed, especially in Tyre and Sidon, large glass works and dye factories. There were carried on immense commercial enterprises, both on land and on sea. There had been developed a highly efficient system of schools and colleges, and there was literature. Culture, commerce, law, and religion had all reached a state of great advancement. This civilization was all prompted by religious motives.

79. Moral and Religious Conditions. Outwardly, this great civilization was one of splendor. It provided for all the comforts of the times of peace and had made preparation for defense and conquest in times of war. But inwardly there was a great moral corruption that was fast bringing the world to ruin. Idol worship was everywhere to be found, especially the worship of the moon-god, or Baal of Haran. This god was the object of worship in Ur of the Chaldees, where Abraham was born. It was a fierce and lustful worship, which fostered such awful practices that the descriptions of them horrify us today. It is entirely probable that Sodom and Gomorrah, whose wickedness led to their destruction, were illustrations of the whole civilization of that time. Even Abraham's father was reputed to have been a maker and seller of idols.

80. Abraham's Call. Out of such a time and such a home, God called Abraham, who should form a new nation and establish a pure religion that could be used

as a basis of a new civilization acceptable to God. He was to leave his kindred and native land, and for conscience sake, serve the one true and only God, and that in the midst of social and national customs wholly against him. Thus again he was to call back the people from their idolatry and set up anew in the world the spiritual worship of Jehovah. Moreover, he was to become the father of a son out of whom would come the blessing of all the nations. In this was a promise of the coming of Christ, Who should save the world from sin. To emphasize this strictly religious purpose of his calling, Abraham, wherever he went, built an altar to God and worshiped. His was a call to religious statesmanship and was met by high and holy religious faith and service.

ABRAHAM EXEMPLIFIES A LIFE OF FAITH

81. Began in Faith. Such a man chosen as he was to establish a new and true religion would be expected to illustrate in himself many of the great principles of that religion. And in this we are not disappointed, for on the one hand he shows us in his own attitudes and actions the true human side and on the other illustrates the divine aspects of this Jehovah religion. In the first place, his religion was to be one of faith. He was to lead the people to rely upon God for their strength and salvation. To found such a religion, he must himself be a man of faith. It was but natural, therefore, that his first step should require faith, and so he was called to leave his own land and people to go, he knew not where—simply to a country God would show him. He must trust the Word of God for it. Thus, as in all true religions of Jehovah, our spiritual life must begin in faith. Abraham, in the one act of taking up that journey toward a strange and unknown land, trusted his

whole future to God. That is precisely what all sinners who would now be saved must do—trust their destinies in the hands of Christ. The divine life cannot be begun except by exercise of faith. We must trust to Him our career, our destiny, and venture on His Word.

82. Lived by Faith. Then, too, he must not only begin his relation to God by an act of faith but must forever thereafter trust himself to the divine guidance and blessing. His whole life was one requiring a constant exercise of faith. This fact is everywhere seen in the story. When the necessity arose for a separation between himself and Lot, his nephew, he did no scheming, but trusted his interests wholly to the wisdom and providence of God, while Lot tried by his own wisdom to care for himself. Abraham challenged Lot to choose whatever section of the country he desired and he would risk whatever was left. Lot selfishly selected what promised earthly riches and ease, but soon discovered that what he had chosen rested under the curse of God. On the other hand, as soon as Lot had separated himself and had gone to the accursed place of his choice, God visited Abraham and renewed with him His covenant and gave him assurance of the divine pleasure and blessing. This is as it is always. Whatever we choose by sight out of selfishness and because of a lack of faith in God will finally be lost to us, while whoever will, as did Abraham, trust his interests all into the hands of God and His providence, will never be forsaken or defeated. Here, then, Abraham not only illustrates the truth that we must be saved by faith, but that "the just shall live by faith" (Rom. 1:17). We can live no day truly, without looking to God for both strength and leadership.

ABRAHAM ILLUSTRATES JESUS

83. His Attitude Toward God. Let us turn now from the consideration of these matters in which Abraham illustrates the life of a true man of faith and notice some of the phases of Christ and His work that he exhibits. In everything he manifested a reverence, a confidence, a love, and a submission to God that reminds us of Jesus. His chief desire seems to have been to please and obey God. In this, he showed forth the spirit of Jesus, Whose very meat and drink was to do the will of the Father Who had sent Him, Who said He must be about His Father's business, Who declared, "I must work the works of him that sent me," and Who in the awful garden said, "Not my will, but thine be done."

84. His Sacrifices. Moreover, Abraham often made blood sacrifices in which he no doubt saw by faith something of the sacrifice that Jesus was to make on the cross. On one occasion, at the command of Jehovah, he made five offerings in one, in which were summed up much of the work and the meaning of the death of Christ (Genesis 15). On another occasion—that of the sacrifice of Isaac and the ram that took his place—he made an offering that reminds us of the substitutionary death and resurrection of Jesus. All of these sacrifices were made at the command and according to the will of God.

85. Relation to Others. Again, Abraham became the father of the faithful. He was the example and leader of all those who were ever to be saved by faith in the promises of God. He trusted himself to the invisible One, and so became a sort of head, or father, of the whole spiritual family (Rom. 4 : 16-17). In this,

he occupied a position similar to that occupied by Jesus in relation to those who become His disciples. They have Him for their head and examplar in all things. He is the Author of the way of salvation for man, just as Abraham began anew the true worship of God at a time when he alone of all men knew God in truth. In Abraham, all the nations of the earth were to be blessed, just as all nations and peoples are offered life and light in Christ Jesus. Then, too, Abraham became a world blessing because God chose him and blessed him to that end. So also, Jesus is the hope and blessing of all mankind, because God, the Father, from all eternity, set Him apart for such redemptive work. God "laid on Him the iniquities of us all," and thus He stood as a Lamb slain from before the foundation of the world.

86. His Rescue of Lot. He also represented Jesus in His work of rescuing others. This he did in more ways than one and on more than one occasion. The most notable case was his work of rescuing Lot. This he did twice and in each illustrated a particular phase of Christ's redemptive work.

The first instance is narrated in Gen. 14 : 1-16. It tells how, during the battle of the four and five kings, Lot was carried away into captivity. Abraham armed his servants and followed the captors. By making battle upon them, he rescued Lot and recovered the goods that had been taken. This is a most significant illustration of the work Jesus does in redeeming us from sin. We had all been taken captive by the devil at his will, and Jesus came to rescue us and so preached deliverance to the captives (Luke 4:18). This is all the more fundamental and suggestive when we recall that Lot had separated himself from Abraham and had gone into his danger by seeking his own profit and

pleasure and not that of Abraham. In just this condition, Jesus came to men. They had wilfully gone away from God and were engaged in the pursuit of their own pleasure and profit when Satan overtook them. But Jesus came down to rescue them. Putting it otherwise, Abraham was under no obligation to Lot and therefore rescued him because of love and as a matter of grace, just as Jesus saves us. This is an important principle, for it is by grace that we are saved, and not our own works (Eph. 2 : 8-9).

Moreover, in order to rescue Lot, it became necessary for Abraham to make war upon Lot's enemy and overcome him. Lot was in a helpless condition. He was unable to overthrow his enemies and recover himself. And Abraham, by attacking these enemies, had to subject himself to the danger of death (for he might be killed in the battle). It was a question of his conquering them through his superior strength. Now, this is exactly what Jesus did for lost sinners. He saw them helpless in the hand of Satan. They had no means or power, of escape. It was necessary that He should first overcome the devil. Satan, the strong man, had to be overcome by Jesus, the stronger One (Matt. 12:29). It was a battle royal, which began in the wilderness where Jesus was forty days tempted of the devil. He continued the struggle until His death on the cross. In this, He triumphed over Satan and openly exposed his wickedness (Col. 2:15) and even destroyed Satan (Heb. 2:14). He then rose again from the dead and thereby led captivity captive and gave gifts to men.

The second case of Abraham's rescue of Lot was very different. It did not in any way endanger him and illustrates the work of Jesus, as our intercessor, performs. God had determined to destroy Sodom and Gomorrah and came down and fully revealed His purpose to

Abraham, who at once made an earnest plea for any righteous person who might be living there. While he did not mention Lot and showed a faith that halted, God knew what he sought and, when the time for the great destruction had fully come, He remembered Abraham and his plea and for his sake sent His angels down and removed Lot out of the city before the destruction began (Gen. 19:29).

Now, this is much like the intercession of Jesus for His redeemed people. Who can fail to see in this story a parallel to the condition that is to exist when the final destruction of all things will come? Lot, the righteous man, lived in a doomed city, but he did not know the time or the nature of the destruction that threatened it. But before the wrath of God was manifested, he was removed out of all danger and that because of the intercessions of Abraham. In like manner, the Christian has Jesus, Who will plead his cause, and before the wrath of God come, He will, for the sake of Jesus, come down and remove us entirely out of the path of His destructive wrath. Here, then, is our blessing, that we have Jesus as our Advocate with God.

87. Redeemer and Intercessor. If we view them together, the two occasions of the rescue of Lot and the part played in each by Abraham are very interesting and instructive. In the first case, Lot had been led captive by an evil enemy and was rescued by Abraham's attacking and overcoming his captor. This was as the work of Jesus on the cross and by which we are delivered from the power of the devil. In the second place, he was in a doomed city and in danger of being destroyed along with the city, and God sent down His angels and delivered him because of the appeals of Abraham. Notice that the rescue from a captor came

first and the delivery from God's wrath later. That is to say, the work of the cross always comes before the work of intercession. We are first delivered out of the power of Satan, in which act we are redeemed from sin, and then we have our great Deliverer to guard all of our interests forever thereafter. We may be assured that, as in the case of Lot, so will it be with us—all who receive the blessing of the work of the cross will also be finally removed from the power of God's wrath. That is to say, whenever Jesus once gives us the blessing of His grace in the work of redemption, whenever He bestows upon us the forgiveness and salvation He wrought on the cross, He will forever thereafter guarantee our safety from the wrath of God. We cannot fail to see that when he had rescued him from the power of his enemy, he released him to live in the very city where he had been captured. He lived there in the doomed city until the time of the appearance of the divine judgment against it. So does Jesus rescue us from Satan and still let us live here in this condemned earth where we were overcome by him. It should also be said that when Lot was once delivered from his captors, he was never again in danger of them. So also when, through the cross, we are delivered from the bondage of Satan, we are never again in danger of him. Only God's wrath, and never Satan, could endanger us, and Jesus, Who ever liveth at the right hand of God, by His continued intercession, assures against that wrath. "Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life" (Rom. 5 : 9-10). It is His exalted life of intercession that will save us from the wrath of God.

88. Abraham Represents the Father. At this point, we should remember that Abraham was more than representative of Jesus. There are some matters connected with his life and work in which he represents God, the Father. It will, of course, be understood that in this, as in the matter in which he illustrated the work of Jesus, it is not claimed that he perfectly illustrates. A few suggestions will be enough to impress the point we raise. Abraham, like God, had but one true son and heir and that son, like the Son of God, was destined to be a means of blessing to all the nations of the earth. Like Jesus, that son abode continually with his father and was the delight of the father's heart. Moreover, Abraham was very rich but gave all he had into the hands of his son (Gen. 24:36), which reminds us that God has given into the hands of Jesus, His only-begotten Son, all authority both in heaven and in earth (Matt. 28:18). Abraham also represented God, the Father, in offering his son in sacrifice and in finding there a figure of the resurrection as he received him back as from the dead. Once more, he sought and secured for Isaac, his son, a bride, and saw him happy in receiving her. Just so, God, the Father, set Himself the task of securing for Jesus, His Son, the church as His bride, and will finally and fully unite them in glory.

PARTICULAR EXPERIENCES OF ABRAHAM

Here we turn aside from these more general matters and give our consideration to the spiritual suggestions growing out of some particular experiences of Abraham. He had some experiences that especially illustrate the blessings and obligations, as well as the work and attitudes, of Jesus and the Father and of the disciples of Christ. To these we must give some attention.

89. Sacrifices of Chapter Fifteen. First, let us consider some matters that are recorded in the fifteenth chapter. God instructed Abraham to prepare and offer to Him a sacrifice and to wait upon Him for a revelalation of the divine covenant. After it was fully prepared, Abraham waited for the manifestation of Jehovah. But while he waited, fowls, or birds of prey, came down upon the sacrifice and attempted to take it away. But Abraham protected the offering and drove them away. He had been fully instructed of God just what to offer and just how to offer it. He had followed the heavenly instructions and was determined not to allow anything to interfere and remove the sacrifice which, according to the will of God, he had offered.

Now, here is a lesson for us in all our worship. In the first place, God's way of worship has been made known to us, and we must not change it or allow it to be disturbed by another. Then, too, we learn that it was in connection with this sacrifice that God promised to bring Abraham assurances of the divine blessing and to make known to him His will. This is precisely the condition of our blessing today. God has shown us how to present Jesus, His slain Victim for sin, as our offering. And only as we come to God resting in Him as our sacrifice can we hope to have God reveal Himself to us and make known to us His gracious will. We must never forget that it is through the crucified Savior that we receive all of our spiritual blessings. But there are some who bear the attitude toward the crucified Savior that the vultures did toward the sacrifice of Abraham. They would take Him away. They especially try to take away His cross and death. They are offended at the cross. But, like Abraham, we must stay near Him and must

drive away any and all who would remove all or any part of Jesus, our sacrifice. We must contend for His deity, for His propitiatory and substitutionary death, and for His glorious resurrection and exaltation. We must drive away all critics of Jesus and His redemptive work and must allow no doubt about Him to enter our hearts, for it is in Him as our sacrifice that we are blessed. He is the basis of all our covenant of divine favor and, through Him alone, may we expect God to visit us with blessing. We must not let Him be taken away.

But as night began to come on, and the vultures were gone, Abraham fell into a deep sleep and saw a smoking furnace and a burning lamp pass between the portions of his sacrifice, and God told him that his seed should suffer as slaves for a long period of time, but that God would finally judge their oppressor and deliver them out of their afflictions. After this they were to have great possessions. Now, this clearly refers to Israel as a nation. It is an exact picture of how they suffered as slaves of Egypt and were delivered by the hand of God. They were a helpless and down-trodden people but came out of it all by the manifestation of the divine power. Also, they came out of Egypt "with great substance" (ch. 15:14), just as this passage predicted. Of course, this may in a way be illustrated by other periods of their history, but not in full.

Here also there is a suggestion of the great work of Israel. She was to be a sort of Messianic race—a nation that would bless all nations and reveal to them the divine will for them. Jehovah would deposit among the Jews His Word, and through them would show to all nations a pattern of all things that are good and right in His sight. It was, therefore, fitting

that they should first go by way of the path of suffering, for it is always necessary for us, if we are to sympathize with another, to have all his experiences of hardships.

Once again Israel in this became, as a nation, the type of Jesus. Indeed, Jesus was to come from Abraham, and the nation was a figure of the Person who should finally come as the gracious Savior. In the nation growing out of Abraham was illustrated in its experiences all the experiences of the Son of God, who was the flower and highest product of that nation. If He was to be a suffering Savior, she must be a suffering nation. As He was to suffer wrongly and be humiliated, so was the nation to suffer. As He was, after His suffering, to be exalted and given great power and glory, so also was Israel. Here then, in this vision, Abraham had something of a revelation of the day of Jesus, our Savior. It was probably concerning this experience among others that Jesus could say, "Your father Abraham rejoiced to see my day: and he saw it, and was glad" (John 8:56).

90. Ishmael and Isaac and their Mothers. The story of Ishmael and Isaac and their mothers is another matter for our consideration. In part, this is a story of sorrow and shame. God had promised to give Abraham a son, but Sarah, his wife, doubted God. She thought she was too old to be the mother of a son and induced Abraham to take Hagar, her handmaid for a concubine and let her bear a son. In doing this, they ceased to believe God and added their own wisdom and work to His promise. They were afraid God could not carry out His promises and would somehow become embarrassed about it. The result of this unbelief and human works was a great

sorrow to Abraham and his wife. God discarded all their work — rejected Hagar and her son, Ishmael. He then came to Sarah and caused her to bear a son in fulfilment of God's promise. Paul uses this story as an allegory of the doctrines of salvation by works and by faith (Gal. 4:21-31). It shows how we can add nothing to the promise of God, neither can we mix works and faith. Our relation to God will depend wholly upon our reliance upon God's promise and will not be made any surer by the deeds of the law.

Moreover, we see how great trouble arises when these matters are mixed. Paul makes Ishmael a representative of the flesh. He was born of the will of man, while Isaac was born of the will of God. The birth of Ishmael was before that of Isaac, showing how man always tries his own works before trusting God. Then, too, he at once became a source of trouble to Abraham. Jealousy arose in the heart of Sarah, and she treated Hagar harshly. But that did not change the condition or remedy the evil. When Isaac was born, Ishmael teased him and caused Abraham fresh trouble. Sarah demanded that Hagar and Ishmael be sent away. She would not suffer her child to be teased. And, being a representative of the flesh, Ishmael shows how the "flesh always lusteth against the Spirit." The birth of Isaac, the spiritual man, did not change the nature of Ishmael. Just so, when one is regenerated, or there is planted in him the new divine life, it does not change his old nature. Nor does that old nature ever get any better. We may bring it more and more under subjection to the Spirit, but it is wicked still. It only waits for an opportunity or a temptation so that it may express itself.

But there is another matter connected with this ef-

fort of living by sight instead of by faith. It set in motion evil influences that continued to hinder the work of God for all the future. Let it be remembered that this Hagar was an Egyptian. And when her son, Ishmael, grew to manhood, she took him a wife from among the Egyptians. He grew into a great race of descendants called Ishmaelites, to whom Joseph was sold and who in turn took him into Egypt and sold him into slavery. Esau, Jacob's offended brother, married the daughter of Ishmael. Out of Ishmael also came the wandering Arab and many of the sufferings of Israel. Here is an illustration of the far-reaching results of our sins. Although God may pardon us for the mistakes, we can never be relieved of the results. We must reap what we sow. If we sow to the flesh (and that is what they did in the matter of Hagar and her son), we shall of the flesh reap corruption. What a pity that they did not trust God at first and not introduce this sore trouble into the world! Here is our warning — not to trust to works but to let God work out and fulfil His own purpose. It is Paul's illustration to the Galatians not to add works to faith.

91. The Sacrifice of Isaac. Before closing this chapter on Abraham, we must recur again to two matters of great significance. The first concerns the offering of Isaac in sacrifice (ch. 22). The main discussion will, of course, come under the study of the life of Isaac. But it is important to note here that it was all on the initiative of God and that it especially tested the devotion of Abraham, the father. He had to be willing to give up his only son, just as God gave up Jesus, His only begotten Son. It is a father who gives his son. The father seems the most prominent

and the son obediently submits to his will. The father answers to God, who provides Himself a lamb.

All of it is said to be to tempt or try Abraham, and we wonder why God should have so tested his faith. But, if rightly understood, it was worth while. Such a history is worthy of honor. God knew his faith and by this requirement brought that faith into the sight of others. He was thereby justified in his works and at the same time made a wonderful display of the father heart. The elements of love and sorrow that filled full the father's cup reveal to us something of the sacrifice God made for the world when He gave His only begotten Son that the world might be saved.

It is this side of the sacrifice—the Father's—that the Apostle had in mind when he said, "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. 8:32). We do not overlook the Son's sacrifice, but we are to give special attention to that of the Father. God is not passive, but active as a giver when Jesus hangs on Calvary. God has given us His Son — His only begotten Son — and in so doing has once for all declared to us His heart. There can be no doubt of His nature, or of His attitude toward us. Abraham then shows us God in the redemptive work. It suggests that "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8).

92. Isaac Secures a Wife. The other matter that should be studied here is the work of Abraham in securing a wife for Isaac (chapter 24). In the very first place, we are impressed with the fact that Abraham had but one son and that he was rich, and had

given all he had into the hands of his son. This compares well with our knowledge of God, who had but "one only-begotten Son," Jesus Christ, to whom He gave all things. Then, too, the fact that he realized his son's need for a bride and set about providing her for him is very like the work of God in providing the church as the bride of Christ. This, again, as in the case of Adam and the wife created for him, brings the suggestion that we are needful for Christ.

It should also be impressed upon us that it was all the work of Abraham, the father. He saw the need and laid the plan and prescribed the conditions of the marriage. He decided upon what should be the qualifications of the woman whom his son should marry. Then, too, he sent forth his servant to accomplish his will in the matter. How like the matter of redemption is all this! It is all according to the heavenly Father's plan. He made the plan from all eternity, and when the time of His purpose came, He set about seeking out those who should form the bride of Jesus and be forever with Him. Just as did Abraham, He also furnishes ample proof of His sincerity. Moreover, he not only sent evidences of the riches and blessing which she should receive, but made provision for safely delivering her or bringing her to the home of Isaac. In this, there is illustrated the truth that God has provided ample grace whereby we are to be carried safely to heaven, where we shall ever be with the Lord, our Savior.

Before closing, it is worth while for us to notice that it was just after the death of Sarah, Abraham's wife, that he secured Rebekah for Isaac. It is noticeable also that she entered into the tent of Sarah and made it her abode. In this, we find the suggestion of the fall, or cutting off, of Israel which was followed

by the establishment of the church. Isaac is a type of Jesus, Rebekah, of the church, and Sarah a type of Israel. Just as Sarah passed away before Rebekah came in, so Israel was discarded and the church was established in her place. There was no church before, just as Isaac did not have a wife before. All the principles of grace promised in Sarah were conserved and assured in Rebekah, whose name means "binding"! So also we have fulfilled in the church all the blessings that had been foreshadowed in Israel. There has been conserved in it everything good that came to us from Israel, and there is in her, abundant comfort when we remember her relation to Jesus.

93. Abraham's Second Marriage. Finally, Abraham married again (ch. 25:1). In his second wife, Keturah, we perhaps have some foreshadowing of the restoration of Israel. She is probably a type of restored Israel. But in all this, we are raising the question of the dispensational application of these stories. It is not within our purpose to present a dispensational discussion.

Chapter VIII

THE STORY OF ISAAC

Questions and Themes for Study. (1) What two restrictions were made as to Isaac's marriage? (24:4, 6, 8). (2) By what test did Abraham's servant discover God's choice for Isaac's wife? (24:12-14, 17-21). (3) What did Abraham's servant give Rebekah and her people? (24:22, 53). (4) How was Rebekah received? (24:63-67). (5) What took place at Gerar when Isaac visited there? (25:1-17). (6) Why did Abimelech want to covenant with Isaac? (26: 28). (7) What source of grief came to Isaac and Rebekah? (26:34-35). (8) How did Rebekah plan for Jacob to deceive Isaac? (27:8-13). (9) Why was Jacob sent away from home? (27:41 - 28:5). (10) Who buried Isaac? (35:28-29).

Already it has been indicated several times that Isaac was a type of Christ. We come now to consider the incidents of his career in the hope of tracing more fully the suggestions they furnish of Jesus and His work.

94. His Birth.

(1) *Foretold.* The first thing to attract our attention is the unusual connected with his birth, and the first extraordinary thing about his birth is that it was long foretold. God came to Abraham and promised him

a seed that should be a blessing to all mankind. Abraham waited through long, weary years and grew discouraged about his coming, and at the suggestion of Sarah, his wife, took Hagar for a concubine and begat a son by her, hoping that he should be the one promised by God. This is exactly paralleled in the promise of the coming Jesus, the promised Messiah. Indeed, the promise of His coming dates back to the Garden of Eden. The promise made there that the woman's seed should bruise the serpent's head was the beginning of a long line of promises and prophecies of the coming of Jesus, our Savior. The birth of both were then long foretold and anxiously hoped for.

(2) *Impossible in Nature.* Again, the birth of Isaac was impossible according to nature. Abraham and Sarah were too old to become parents. In describing Abraham's faith, Paul said, "He considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb" (Rom. 4:19). Here the Apostle indicates that by nature Isaac could not have been born, either from the standpoint of Abraham (for his body was dead) or from the standpoint of Sarah, because of the deadness of her womb. All natural power had reached its end with them before the power of God was displayed. In this we have a fine parallel to the birth of Jesus, who was born of a virgin without a human father, and that by the power of God. Their births were similar in that both were impossible in human nature unaided by special divine power. Both were born by means of a miracle, and the birth of one was no more a miracle than that of the other. That both were beyond the realm of the ordinary processes is emphasized by the fact that God had difficulty in convincing each that Sarah could become a mother.

Isaac's birth, therefore, foreshadowed that of the greater One who was yet to come. As He quickened the dead womb of Sarah, so He came to Mary, who as yet had no husband and caused her to conceive, and then went to Joseph, her espoused husband, and explained to him the mystery of her conception and the purpose of the coming of Him she was soon to bear. Here again we meet that vital teaching concerning the miraculous, or virgin birth, of Jesus. It is a teaching so vital to all Christian faith that we do well to emphasize it again. If Jesus was born as other men and not directly begotten of the Holy Spirit, He was no more than any one of us except in so far as by His own efforts He may have forged His way ahead of us. In that case, He was not God manifest in the flesh, but a mere hero among men. If, on the other hand, He was begotten of the Spirit, as the Bible teaches, He is Deity, and is to be trusted most fully as the One able to save us. We must have a deep concern, therefore, that the people will be led to believe rightly about His birth.

(3) *A Source of Gladness.* Once more, the birth of Isaac was to be a source of gladness to others. He was named Isaac, which means laughter and is indicative of the joy and blessing he was to bring to his parents and others. But we should notice that his name, "Laughter," was given with particular reference to his father's joy in him. In all of this, Isaac reminds us of Jesus. His birth was also to be a source of great gladness and blessing to others, and He, too, was named according to the blessed work He was set to do. His name, Jesus, signified that He would save His people from their sins. Both were to be a blessing to all nations of men. In Christ and in those who are in Him by faith or have become the children of

God, we behold the precious joy of the Heavenly Father. Here is our safety, our protection, our salvation. If we turn again to Isaac as a type, we observe that he furnishes one of the many double types often misunderstood because of failure to see the double aspect. He furnishes a type of both the Son of God—Jesus—and of the sons of God found in all His children. There are in him three things: (a) Self-surrender; (b) the responsibility of sonship; (c) the recompense of obedience. All of this is brought out most fully in the story of the sacrifice of Isaac, which we should now consider.

95. His Sacrifice. The incidents and teachings connected with this sacrifice justify our most careful study. It was a test of Abraham's faith. God had told him that in Isaac, his seed should be called, and that he should be for the blessing of all the nations. Abraham did not understand this command of God but set out to the appointed place with the full purpose of carrying out the divine instructions. This he did because he believed that, if it became necessary, God would raise Isaac from the dead in order to fulfill His promise.

96. A Type of Jesus. On the way, as this father and son neared the place where God had appointed to test Abraham's faith and devotion, Isaac discovered that they had the wood and the fire but had no offering. He made inquiry about it, and Abraham replied to him, "God will provide himself a lamb for a burnt offering" (ch. 22:8). He spoke more wisely than he knew, for when Isaac was bound on the altar and his father was just ready to slay him, Jehovah spoke to him and stayed his action. Then Abraham saw in the thicket near by a ram, which in His providence

God had provided! He then offered the ram, allowing Isaac to go free. Let it be noticed that the Scripture says that "Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh: as it is said to this day, In the mount of the Lord it shall be seen" (Gen. 22:13-14).

Now, Abraham named the place Jehovah-jireh because of the act of God in providing him with a substitute sacrifice. The meaning of the word must be taken in part from the circumstances of its use as a name for the place. It may and does mean that God will provide for all of our needs. But it means far more. God had just provided a substitute sacrifice by which Isaac was saved from death except in type. From this blessing, Abraham saw the universal truth of a substitute sacrifice of "the Lamb of God, which taketh away the sin of the world" (John 1:29).

Here we have one of those double types God uses to remedy the necessary defects in all figures used to set forth Christ and His work. We must be careful to let the whole lesson, as a type, comprehend all that was placed upon the altar. (1) We see the only son of Abraham as a type of the divine sacrifice. In obedience to his father's will, Isaac willingly (for he was not just a small boy and compelled to be bound) became the burnt-offering on the altar, which indeed was a type of the cross. (2) There is found the ram which God, in His providence, had provided. This represents the substitutionary fact and purpose of the burnt-offering, thereby showing that, like the sin-offering, it has a double meaning and extends its purpose in both a Godward and manward direction. (3) Isaac is spared. In this we have the figure of the resurrection. The author of Hebrews, discussing this matter, said,

"Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. 11:19). As a type, he was surrendered by his father and had himself submitted himself to death. Resurrection can restore him from the flames of the altar and, in a figure, he was received from the dead when the ram was substituted.

This figure of the resurrection is very important, for it is to the resurrected Christ that all the events that follow typically refer. It is from Jesus resurrected just as from Isaac who had been offered that all the world receives blessing. While the type is not at this place extended into a portrayal of the efficacy of the cross, the life of Isaac after this is a wonderful shadow of our Lord. The incidents of the next chapters are more interesting. First, there is recorded (chapter 23) the death of Sarah, his mother. She died immediately after he was resurrected (in a figure). So did Israel pass away when Christ came according to the flesh and died and rose again. It was but a little while after Jesus was resurrected until the Jews at Jerusalem lost their genealogy and were scattered so that they lost their national identity. It is just here that the consideration of a bride comes in, and Abraham secures Rebekah for him—a story of much significance that we must study a little later.

97. A Type of the Believer. Here let us turn back to consider our former suggestion that Isaac was not only a type of Jesus but of us who are the sons of God. This is especially true as represented in the substitution of the ram for Isaac. Here we see Jehovah-jireh and come upon the doctrine of redemption, or deliverance, in Christ Jesus. In this position, Isaac occupies the condition of the lost sinner, or, better,

of a lost world upon whom the divine sentence of death has passed. He is ready to lose his life and, just as the lost are helpless, is utterly helpless to save himself, being already bound. No escape was possible for him unless Jehovah should intervene. But this is just what happened. When all earthly hope was done, action was stayed by the Word of God, and behold there was found in a near-by thicket a ram already prepared for a substitute. Whereupon, Isaac was allowed to go free and the ram was sacrificed in his stead. This all reminds us of the Scripture statement, "I have found a ransom" (Job 33:24). God had provided a substitute sacrifice, and Abraham, in recognition of that fact, named the place.

This view of the substitutionary element of the offering well illustrates the redemptive work of Christ. When the sinner was without hope or help, the Lord laid upon Jesus all of our infirmities. He came and died in our stead and because of His death we escape death. Let us also hold in mind that, as in the sacrifice of the ram, it was God that provided Jesus, our sacrifice, and that without Him we must suffer eternal death just as Isaac would have died but for the ram that died in his place. This is truly the New Testament teaching of the sacrificial and substitutionary work of Jesus on Calvary. It has in it the very heart of the gospel truth—that Jesus was made sin for us and died in our place—that He is "the Lamb of God that taketh away the sin of the world" and that "by His stripes we are healed."

Here, then, we have all the elements of Christ's redemptive work on the cross; there is death both as an acceptable offering unto the Father and as a substitute for the sinner. The Father was pleased and Himself provided the ultimate victim. But here is also

substitution. Nor can we ever dispense with the doctrine of salvation by substitute. Once more we have the resurrection, without which all else is in vain. What a group of words and thoughts! Death, the sinner's hope; substitution, the means of the sinner's release; resurrection, the proof of His complete triumph; a liberated life. Isaac is alive and free from the death that threatened him. What a picture of all the important features of salvation is all this!

HIS MARRIAGE

98. Abraham Secures Isaac a Wife. We come now upon the story of the marriage of Isaac (chapter 24). Abraham, his father, as was the custom of their time, provided for his son a suitable marriage. The details of this marriage are recorded in the twenty-fourth chapter of Genesis. Abraham had grown old, and Sarah, his wife, had died. He now sent his most trusted and responsible servant to the country of his kindred to secure a wife for his only son, Isaac. This servant, after receiving strict instructions and after the most solemn promise that he would never take Isaac back to the land from whence he came and that he would not secure him a bride from any other than his own kindred, set out on his important errand. This servant was a very devout man and all the time sought divine leadership so that God might, in reality, select the bride He desired for his master's son.

By a very simple circumstance, he decided that Rebekah, the daughter of Nahor, Abraham's brother, was the choice of Jehovah. He, therefore, secured an invitation to spend the night in the home and, while there, secured the consent of the damsel and of her mother and brother that she should go with him and become Isaac's wife. He told them of the prosperity

of Abraham and of his son and gave them gifts as tokens of the truth and sincerity of his story. On the following morning, she departed with him, riding on the camel that had been brought along for that purpose. Immediately upon their arrival at the home of Abraham, she was happily married to Isaac. Everywhere this story shows forth the simple faith of this most religious of all the families of that ancient time. It shows how they attached to every ordinary matter of family life a religious significance and how they tried in all things to have the leadership and blessing of Jehovah.

Moreover, it is all the doing of the father. Abraham saw that a wife was needful for his son and set about securing her for him. He prescribed all of the conditions, indicating what character of woman she should be and whence she should come. He also sent his own servant to seek her out and sent along gifts that would indicate the sincerity of his proposal and induce her to accept the offer. In all this, we have the exact figure of God, the Father, seeking a bride for Jesus. God initiates it all. He sends out His Holy Spirit and along with Him His disciples to plead for a lost world to accept Jesus and be saved. And what blessings He does bestow upon those who accept His offer and become the children of God by faith!

99. Rebekah's Faith. The position of the young woman is also highly instructive. She was an absolute stranger to the man whom she was asked to marry. She knew nothing of his surroundings or his suitability for a husband except what she learned from the servant of Abraham, who sought her consent to marriage. She had not even been acquainted with the servant who made the appeal. Moreover, to accept the offer

she would be required to go with the man to a strange country. She would have to give up both her own people — her loved ones — and all the scenes of her youth and set out for another and unknown land. She would have to join herself to new people and make new friends. This would be to cast into the one decision her whole future happiness and to risk in it her entire future interest and well-being. It was an act of faith by which she involved everything and trusted it to one of whom she had only heard.

Now, how like a man becoming a Christian is all this! We must trust ourselves and all of our future to One whom we have not seen. Indeed, though not having seen Jesus, we nevertheless learn to love Him. How marvelous! We hear the message of the gospel—how He loves us and how He is prepared to save us from all wrath and destruction. We are shown also the working of the Father in it all. We are given evidences of the sincerity of Jesus, who proposes to save us, and we are urged to accept Him. Like Rebekah, we must accept Him without ever having seen Him. Indeed, like her, we are never to see Him until we reach His home—until we reach heaven, where He is. It is then that we are to see Him as He is and be satisfied. Here, again, is the place of faith in the plan of human redemption—"The just shall live by his faith" (Hab. 2:4). By such an act of faith, we show our own sincerity of purpose. Like Rebekah, we must rest everything on Him. Then, too, by faith, we honor Him who seeks to save us. We thereby acknowledge our belief in His integrity and in His ability to keep His word. We so fully believe it that we risk our destiny upon Him. That is faith. But that is not easy to do. It was not for Rebekah. Nor is it without hindrance. Her kindred sought to have

her stay with them for a while. So are we hindered in our efforts to turn to Christ. Satan and the world will endeavor to delay us. There must be resolution and decision on our part as on the part of Rebekah. Others could not decide for her. It was her personal affair. She had all the responsibility, but she decided.

100. Means of Getting Her to Isaac's Home. It should also be noted that Abraham had provided a way to carry her from her home to that of Isaac's. The servant carried along ten camels, and she rode upon one of them as they journeyed back. Then, too, she followed the man. He not only had furnished her the means of transportation but had a faithful guide to lead the way. This again is the exact situation with one who trusts Christ. We are not put upon our own strength. We are not required to furnish the means to reach heaven, nor do we go to heaven in our own strength. We are to be carried there. God has provided a sufficient grace and Himself undertakes the whole task of bringing us safely to Jesus in our heavenly home. He also furnishes us with a competent Guide, who goes before us in the way. And, note further, that the same one who came in search to Rebekah was also the one who led her on her way to meet Isaac. He was well acquainted with the way, having so recently traversed it as he came in search of her. And, what is more, God had exercised a providential guidance of him on the way to seek her. It is even so in the matter of our salvation. God's Holy Spirit has been sent into the world to lead men to accept Jesus as Savior and, when they accept Him, the same blessed Spirit becomes their guide to direct all of their ways.

101. Wisdom of Her Acceptance. This is our great comfort and blessing or our deep sorrow and final failure. How sad indeed would have been the spectacle if by any means Rebekah had declined to accept the gracious invitation to become the wife of Isaac! She would have gone down in history as a monumental blunderer. She would have been known as a woman who had an opportunity to link her name with all the highest things and for all time, but failed. Here would have been a mistake and a lack of foresight that could never have been forgotten or excused. In the same way, every unsaved man has a chance to join his destiny with that of Christ and thereby with all that is best in time and eternity. And whoever fails to accept Christ as Savior will write his name in the eternal list of colossal blunderers and can never through all eternity recover the loss he will sustain thereby.

But we also blunder and bring upon ourselves sorrow and failure if we do not accept the means of grace God has provided for our safety and support in our journey to our new home. Whenever we try to walk in our strength to do the tasks that are ours, whenever we fail to avail ourselves of the divine help offered us at all times, we bring shame upon ourselves and defeat upon our cause. It is not safe for us to disregard God's strength and try to walk alone. Furthermore, let us not forget our heavenly Guide. The Holy Spirit is available for us and will guide us into all truth. And whenever we do not follow Him, we are certain to suffer injury and loss. Rebekah had, so far as our record goes, no unhappy incidents during her entire journey. In like manner, we as Christians may have a happy and prosperous pilgrimage here below, if only we shall rely upon God's bounteous grace and fully follow our divine Guide. Whoever trusts Christ may be sure of

a safe journey to His heavenly home. God, His Father, through His Spirit, will see that we get there.

102. Her Reception by Isaac. The readiness with which she was received when she arrived is a matter for meditation. Isaac was out in the field and seemed to have been on the lookout for her coming. He, at least, discovered their coming immediately, and as soon as the servant reported to him Rebekah was accepted and at once became his wife. There was not any trouble about her acceptance. In this there is much joy for us in our relation to Jesus, our Savior. We shall receive a ready welcome and shall have no trouble getting in when we get to heaven. Jesus understands all efforts that have been made to win us to Himself and knows all of the conditions and oppositions we face when we turn to Him. But everyone who will make the great venture and trust Him will be welcomed when he arrives. The Groom will be glad to welcome His bride, who has risked all for Him. And if Jesus welcomes us, so will His Father, and all Christians will have entrance into the everlasting joys of heaven and that without any difficulty. Then let not the Christian be anxious. Jesus will not only be willing to receive us but is anxious to have us there, as is indicated in the last petition of His intercessory prayer for us. There He asked the Father that we might be with Him and behold His glory (John 17:24).

103. Another Thing Is Important. She was not only received, but at once she became the object of his love and a source of comfort to him. And what manifestations of love to us we may expect when we get to heaven! If He would do so much for us as He has already done and that while we are here in our weakness, heaven alone can reveal the depths of devotion He

will then manifest toward us. When we are finally with Him in His home above, He will no doubt give us tokens of His love more glorious than we have ever yet hoped for.

104. A Blessing to Isaac. Then, too, Rebekah became a source of comfort to Isaac. This suggestion, when we refer to our parallel relation to Christ, thrills one's heart with joy. What more could Christians want than to know that in heaven we are to be a source of happiness to Jesus our Savior! Always the devoted Christian wants to bring honor to the name of Christ, and for that we strive while here on the earth. We desire to be "to the praise of the glory of His grace" (Eph. 1:6). But to feel that we are needed by Him and that in us the joy of Jesus is to be increased, lifts us into the ecstasy of delight. Our hearts leap with joy at the thought of being able to contribute something to the happiness of Him who has done all things for us. We almost wish that time would speed along and that we might soon come into the presence of the Lord and behold His joy as well as His glory.

105. All for Isaac. And now, finally, let us consider that this whole marriage was prepared for the sake of Isaac. Rebekah secured her place and standing in the family of Abraham because of Isaac. She was loved along with Isaac because he loved her and thereby she became heir with him of all that his father possessed. Just so it is with the sinner who accepts Jesus. He becomes heir of God and joint heir with Christ. He is taken into the family of God and is loved and honored and respected because Jesus, the Son, is loved and honored. Abraham bestowed upon Rebekah the same love as that with which he had loved his son. And all the expense and effort put forth to

win her was not so much because of her value, or for her glory, but for the sake of Isaac. So it is with our salvation. Here we are again reminded that, much as God loves us and much as He did to save us, our value was not the main consideration, for the hope of the lost world is dependent upon what God has planned for His Son, Jesus. Everything done for us is because of Him. We pray in His name and our salvation and preservation and future bliss are all for His sake. We shout glory to His name now, and in the world to come we shall sing, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever" (Rev. 1:5-6).

All of this occurred after Isaac was "in a figure" resurrected. It suggests how the bride of Jesus is now being prepared for the resurrected Christ. And the work of the servant (probably Eliezer) is a fitting pattern of the Holy Spirit, Who came to begin His work after Jesus had died and had risen again. The gifts he carried and bestowed upon Rebekah are as the "earnest of the Spirit" which we have now as the token of our heavenly possessions in Jesus. They are as jewels of the Father put on us, His chosen ones.

FINAL SCENES IN HIS LIFE

106. In the Land of the Philistines. The final scenes in the life of Isaac are very striking. They have to do with his sojourn in the Land of the Philistines (chapter 26). One at once recalls that these people later were the great enemies of Israel. At the close of the history of the Judges, she is under captivity to them. Isaac is, therefore, in the land of the uncircumcised, the unregenerate enemies of the Lord. It was of course only a "sojourning," or "lodging." It was only tem-

porary and not a permanent abiding place for the child of God. In such a place there is danger. In such a place God's child, though he do it unconsciously, will always assume a false attitude with reference to the church. But still worse, he is likely in such a place to commit gross and known evil. Isaac falsified about his wife as Abraham had before him. Being in a false position, he became false. He denied his own wife and subjected her to shame. In this, we are disgusted. It was both cowardly and base. But his wife was, as we have seen, a type of the church, and he proves false, as a type of Jesus, her husband. Only a weak or false one would thus deny her, but Jesus, who is neither weak nor false, will never deny His bride (the church) and humiliate her. And we, like Isaac, when we go off after the world, deny and disgrace the church and the Christ we represent.

107. Abraham's Similar Conduct. Precisely this is what Abraham did when he left Bethel, which means "the house of God," and went down into Egypt, which represents a lost world (ch. 12 : 7-20). While there, he did not have a single altar to God. He did not worship. He had to return to Bethel and begin right where he had broken off in order to be restored to communion with God. This is to suggest a right attitude toward the church, the bride, which is a royal priesthood, whose highest purpose as such is to worship. And much the same is true of Isaac when he went down to Gerar. He gave up one well (a type of the world) after another until he came to Beer-sheba, which means the "well of an oath," and refers to the place of renewed attitude toward the covenant of God. The scene closes with his altar at Beer-sheba and with even the Philistines acknowledging that Jehovah is with the man of faith.

This story of Isaac's failure and final superiority is very instructive. On the one hand, it suggests (especially because repeated by both Abraham and Isaac) a sin to which the believer must be especially prone. It is the danger of looking to the world and compromising our true relation to Christ and His church. On the other hand, it shows how, when we come to the right attitude, God fulfills His promise, "I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee" (Rev. 3:9). Here He led Abimelech and his people to seek Isaac's friendship.

108. Lessons of Value. Taken together, the story of Abraham going to Egypt and that of Isaac sojourning at Gerar with their sins while there brings us four lessons of value. (1) The trials of God's people are about the same for all times. If there is a famine for Abraham, there is also one for his son, Isaac. (2) All of God's people have about the same weakness. Isaac, when put under the same temptation, fell into the same sin his father before him had committed. All of this teaches us that we do well not to subject ourselves to conditions and enter places that we know have caused good men to sin. (3) While Isaac lived among those people they hated him, which teaches us the lesson that so long as we live the low life of conformity to others who are not true worshipers, we reap sorrow for ourselves and fail to influence them for good. We thereby destroy the value of our testimony. (4) But when Isaac got to Beer-sheba and took his rightful place as a worshiper, God refreshed his own soul and made him influential with others. Here we learn that the true way for us to influence the hearts of others is properly to

separate ourselves from them. In doing this, we assume the proper attitude toward God as His peculiar people, and He in turn touches the hearts of others and moves them to follow us because they see that Jehovah is with us.

109. A Warning. Another matter of interest and warning to us is the way in which Isaac persisted in desiring to see Esau have the place of authority in the family. God, at the first, had made His selection of Jacob to be the family representative and had said, "The elder shall serve the younger." In spite of this, Isaac persisted down to old age in his desire to put that blessing upon Esau. Here is a fine illustration of how good and devout people often have great difficulties in yielding their will to that of God. It is often hard for us to consent to allow God to have His way with us and ours.

But with all this, Isaac is portrayed as a good man. He was quiet and retiring in nature but lacked the force and energy of Abraham. He was, however, devoutly reverent toward God, and wherever he went he set up an altar and worshiped. He had great faith in God and was rewarded with a renewal of the covenant blessing. He was a fit type of Jesus in being an only son, in being fully subjected to his father's will, and in being a medium of divine blessing for all the world.

Chapter IX

THE STORY OF JACOB

Questions and Themes for Study. (1) What are the facts connected with his birth? (25 : 24-26). (2) How did Jacob secure the rights of the firstborn? (25: 29-33). (3) How did Rebekah assist Jacob? (27 : 5-17). (4) Was Jacob responsible for the deceit? (27: 20, 24, 29). (5) Enumerate the blessings wished for Jacob (27 : 27-29). (6) What evil effect came to Jacob because of this deception? (27 : 41-45). What dream and promises and discovery about God did Jacob have at Bethel? (28 : 12-17). (8) What did this vision cause Jacob to do? (28:18-22). (9) What facts are given concerning the securing of his wife and children? (29 : 1-30 : 24). (10) What bargain did he make with Laban, and how did it turn out? (30 : 25-43). (11) What excuse did Jacob give for leaving Haran? (31 : 2, 5-7, 13). (12) What covenant did Jacob and Laban make? (31 : 44-49). (13) Is there evidence that Jacob's disposition had changed? (32 : 9-12). (14) What are the facts of Jacob's struggle at Jabbok? (32:22-32). (15) How did Esau treat Jacob? (33: 1-16). (16) What did Jacob do when he got to Bethel? (35: 2-4).

JACOB THE CHOSEN OF GOD

110. His Nature and Discipline. We come now to the study of Jacob who, as has been already indicated, was a chosen instrument of the divine will. His life is so interwoven with that of Joseph, his distinguished son, who soon became the leader, that it is difficult to separate them in the discussion. As a man, Jacob was clever and far-sighted. He was willing to employ any means, either honorable or dishonorable, to accomplish his purpose or to gratify his ambition. It took many years of divine providence to lead him to become fully submissive to the divine will and ready to depend upon God instead of following his own desires and leaning upon his own strength and wisdom.

Like several other of God's chosen leaders, the name of Jacob was later changed, and he became known as Israel. These two names, Jacob and Israel, furnish us the key to all of his history. The long years of discipline were necessary because he was Jacob. They were the necessary years of righteous government that would chasten his soul and issue in rich blessings. They changed him from Jacob, the supplanter, to Israel, who in his weakness had power with both God and man. They provided a holy discipline of God that in him bore fruit in a moral life.

111. Three Divisions of His Life. His whole life divides itself into three parts. (1) In his own land. (2) Exiled in Padan-aram. (3) Returning again to his own land. These correspond to the three great periods of Israel's national history. The first period seems to compare with the whole period of their inspired history as chosen people of God. He is particularly chosen according to the sovereign will of Jehovah. There is much of sin and lack of faith—much of divine blessing

and chastening—in the story of this period. The second part—that when he was at Padan-aram—probably corresponds to the history of Israel since the dispersion. In all that time, he enjoyed no further or new revelation from God. During this time, he was enslaved and trampled upon, but was nevertheless preserved. He grew in power and wealth, which bears witness to the love and care of God and illustrates the condition of Israel in all of our period since the beginning of the Christian era. The third period, in which he returned to his own land after growing into a large family, suggests the final return of that remnant of Israel known only in prophecy.

112. The Firstborn Rejected. As has already been indicated, Jacob was chosen of God to be the one in whom the family blessing should be accomplished. He illustrates again the constant order of Genesis, which is to reject the firstborn. Cain, the firstborn of Adam, was rejected and another accepted. Ishmael was rejected and Isaac chosen as the instrument of God. Here Esau, the elder, was rejected, and Jacob, the younger, granted the family blessing. Later on, Reuben fell into sin and deprived himself of the birthright in Jacob's family, and Joseph became chief. In all the cases, it seems clear that there is a human reason for the choice except in that of Jacob who, before his birth, was the elect of God. In all of it, we seem to see in operation of the divine law, "first that which is natural; and afterward that which is spiritual" (I Cor. 15:46).

JACOB EXILED FROM HOME

113. Rejected Because Blessed of God. The first incident in Jacob's life that has to do with our purpose is his reception of the paternal blessing and the conse-

quent hatred of Esau, and his exile from home. Fully to appreciate this, we must remind ourselves that he had been chosen of God for the very position which the reception of the parental blessing acknowledged. It will be seen, then, that he was hated of Esau and was forced away from home because he had received just what God had planned for him to receive. This is not to commend Jacob and Rebekah for their conduct in the matter, but simply to state a condition. God had said he should rule over Isaac's house, that Esau should be subordinate to Jacob. Esau was unwilling and rejected him.

114. Illustrates Jesus and the Jews. In all this is a parallel of the way the Jews rejected and hated Jesus. He was appointed of God to be their Savior and Lord. But they hated and rejected Him. We should note that it was their wickedness of heart that caused them to take this position. In this way they are like Esau, who is called a "profane person." At the age of forty, he married two Canaanite wives. This is the normal result of that profanity that could esteem his birthright at the value of a mess of pottage. By marrying the women of Canaan, he disregarded the divine will and showed the evil condition of his heart. These Canaanitish wives fully separated him from the blessing, showing him to be unworthy of it. The forty years before this marriage may have to do with the period of probation and suggests that Israel had had ample opportunity and then fully rejected Jesus. She was, therefore, without excuse, because she might have accepted Him, if she would.

115. Secured His Family While Away. Then, too, while Jacob was away, because of that hatred, he secured his family and afterward came back and was

received by his brother Esau. In this same way, the Jews refused to accept Jesus as their divinely appointed Savior. He departed, and now, while being rejected by them, He is securing His Gentile bride. When the time is fully come, the Jews will also receive Him. If this suggestion seems far-fetched, one needs but to read Stephen's address in the seventh chapter of Acts to see how he uses the case of Joseph and Moses and others and shows how the Jews are doing to Jesus as they have always done to God's messengers—first rejected them, and later accepted them, thereby arguing that they would yet accept Jesus.

116. Experience at Bethel. If now we follow him in his wandering, we shall find some instructive incidents. First of all, let us consider his experience at Bethel when he slept out in the open and saw the vision of the ladder. In this story, he illustrates the position of a lost sinner, a wanderer in a strange place. The ladder illustrates the work of Jesus. It is a means of communication between the holy God, who stands above it, and the outcast sinner who lies lonely and heart-sick, conscious of his sin, at its foot. Jesus seems to refer to this symbolism when He speaks of the angels "ascending and descending upon the Son of man" (John 1:51). Anyhow, Jesus is the medium through which God does communicate with us and by which we may reach Him. Moreover, the sinner who sees Jesus as his mediator between himself and God will find peace and happiness and hope, just as Jacob did here. Just consider—a ladder reaching up to heaven! How it pictures Jesus, by Whom God has come down into all the depths of human need and by Whom He also brings us up into His own presence in peace. Jesus is not only the way by which God comes down to us, but also by which we

ascend to God and heaven. It is no wonder that Jacob erected here a sanctuary of worship that became sacred to all the Hebrews for all the future.

117. Disclosure of Grace. Here let us observe the great disclosure of divine grace. Jacob was a sinner—a poor deceiver. For the blessings that were to be vouchsafed to him he had no claim according to birth. He had nothing upon which to stand either by reason of birth or character or practice. He had nothing upon which to stand except upon God's pure, free purpose and sovereign grace. And just on this account God's message to him as He spoke through means of the ladder (Gen. 28 : 13-15) was one of grace in which He undertook upon His own part to bless Jacob. There was no condition or "if" in it. As Jacob lay there, he was unable to assume responsibility. He was in a position of deepest helplessness and need. He was alone at night in a strange place. Behind him was Esau threatening his life, and all that because of his evil conduct; before him, he knew not what. It was a time for him to think on his sins and realize his distressful situation. In such a position, God gave him a revelation of the fullest, richest, and most unconditional grace. Here, again, the ladder became a figure of Christ, because it was given primarily for the purpose of revealing to a helpless sinner the wonders of a divine grace.

But grace does far more than simply to promise. It follows Jacob into all the ways of life. He did not, as we should suppose, learn at Bethel how fully to rely on grace. He went on his old way, bargaining for his successes. He still tried to merit his success. He leaned on his own plans and devices to help him out of every difficulty. Thus we find him trading with Laban (30:

25-43), and when he is returning to meet Esau, he sends forward a gift—no longer relying upon God, but seeking by himself to appease his brother (32 : 13-21). That God should have borne with such a man is proof of the marvels of His grace. It shows how grace begins with us at the very lowest place and continues to follow and bless us in spite of our weaknesses. If then, we discover, after we have become Christians, that we still have weakness or even personal vileness, we must not let it destroy our peace. The blessings we are promised in Christ, like those given to Jacob in the covenant of the ladder, are vouchsafed to us by the nature and purpose of God and not by our own perfections. It is a covenant of grace and assures us that God will follow us with mercy even though we are imperfect. It does not license us to do evil but does encourage us in our conflict with weakness and sin.

While it is not primarily within our purpose to discuss the years he spent with Laban, having already indicated that it had a resemblance to the time of the dispersion of the Jews, it may be well to indicate that his experience there has much in common with our career and also that of Jesus. As for us, it shows how, while loving us, God, in grace, chastens us and how we must surely reap what we sow. He had been a deceiver and suffered terrible deception. The very names of his children became a permanent evidence of this time of humiliation. He was enslaved as well as an outcast and that in a country far from home.

JACOB'S RETURN AND RECONCILIATION WITH ESAU

118. He Plans to Meet Esau. Another scene of deep interest to us is found in connection with his return to his own land and with his reconciliation with Esau,

his brother. He was still the same self-reliant and self-sufficient man he had been all the time. He felt that he could appease the wrath of his brother by means of his own kindness. He sent forward his servants to meet Esau, and in the message they bore he called himself Esau's servant and Esau, his lord. He is here at the same old game. He is trying to manage Esau. But it seems a long way from the relation to God that we would expect him to occupy. After a while, the messengers returned with the news that Esau was coming to meet him, bringing four hundred men with him. Jacob was greatly alarmed and began to make some plans of his own by dividing his company so that at least some might be saved.

Let us note that he made his plans without praying. He did not properly depend upon God. It is true that, after he had made his plans, he prayed for the divine protection. That is the trouble with much of his life and ours also. Our own planning and prayer to God do not often go well together. We are apt to depend at least in part upon our plan when we should lean exclusively upon God. We may be asking God to protect our plan when we should be seeking for God's plan. And to show that, although he had asked God to deliver him from his brother, he was not satisfied to risk it, he continued to make other plans at once. He decided he could win him with a present. He would undertake his old trick of trading. It would be humorous, if it were not so serious, to hear him in one breath pray, "Deliver me, I pray thee, from the hands of my brother, from the hand of Esau," and in the next breath say, "I will appease him with the present" (ch. 32:20). Apparently the last thought was the more important for him. He seemed to trust more in a few cattle than in

Jehovah. Here is an important lesson for us all—not to trust our own devices.

119. A Man Wrestles With Him. This was Jacob's greatest sin and difficulty. He needed to be brought to the end of his own management and to learn how perfectly and fully to trust God. But he, like the rest of us, could never get to the end of his own plans until he came to the end of himself—to see his own helplessness. This was about to happen to Jacob. When he had finished all of his prudent plans and had sent forward his present, the Scripture narrative says, "Jacob was left alone; and there wrestled a man with him until the breaking of the day" (ch. 32:24). This is the very turning point of Jacob's extraordinary life. He was now alone with God and could hope to gain a true knowledge of himself and of his ways. And that is just what Jacob did while alone at the brook Jabbok.

"There wrestled a man with him." Note that it was not Jacob wrestling with the man, but the man wrestling with Jacob. This cannot be a case showing Jacob's power in prayer. It is very different for me to say I wrestled with a man and a man wrestled with me. In the former, I would be striving to secure something from him; in the latter, he would be trying to secure something from me. In this case, the purpose was to reach or overcome Jacob, and Jacob stood his ground and fought back. God was trying to show him how weak and helpless he was, but he held out against the divine dealing. He spent the night fighting God or His representative. How significant! How dangerous!

120. The Broken Thigh and Jacob's Prayer. Failing to subdue him otherwise, God touched the hollow of Jacob's thigh, and at once this thigh was out of joint. He found his strength gone. He was a poor cripple

wrestling without strength. He now perceived that supernatural power had touched him and that he was perfectly helpless. He was alone with God now, and seeing his strength all gone, he turned for the first time to say, "I will not let thee go" (Gen. 32:26). For the first time, he learned the full meaning of prayer. Now, he really wrestled with God "in prayer" instead of God wrestling with him to subdue him. He was clinging to God in an effort to secure the divine blessing. A new era had come into his life, and from this time on he was a changed man. He was still bright and resourceful, but after this he was subdued and served the will of God. After this experience, he met Esau in peace and went away assured of the divine favor.

Here, also, we see a man who had perhaps been long ago regenerated but for all the long years had failed to know the joys of real prayer and of trusting in God to make his successes for him. It took a great divine affliction to accomplish this in him. Just this is the sad story of many of God's children today. They live anxious and unhappy lives, constantly planning and half-way praying, only to rise from prayer to try to walk in their own power. They have not learned to trust all to God. And, like Jacob, many of them must be brought low in suffering before they learn how fully to submit to the divine will and blessing and before they can pray in a way to have power with God and with men.

CONCLUDING SUGGESTIONS

121. Always a Worshiper. Here we leave Jacob only to see him again in connection with Joseph, who becomes the more prominent from this point of the story. The rest of his life was full of sorrow. His sons frequently deceived and took advantage of him as he

had done his father and brother. For years, he carried a broken heart because he thought Joseph was dead. Family disgrace overtook him, and finally he came down to want, because of a famine, through which he found Joseph alive. Through all the years, however, after his experiences at Jabbok, he remained true to God. He was often found in the spirit and act of worship and often referred to the mercy of God that had been over him during his past life.

122. Significance of the Change of His Name. That incident at Jabbok when his thigh, the strongest muscle of the body and that which indicates the strength of the physical man, was put completely out of joint, should bring us a lesson of abiding value. When thus he was without strength and could hold only in utter helplessness, God changed his name from Jacob (the Supplanter) to Israel (Prince of God). Jacob, the Supplanter, shows the depths to which God's grace will go after a lost sinner, and Israel, a prince of God, shows the height to which the same grace will exalt that sinner. From the depths to the heights is the result of the redeeming work of God. Let Jacob's experience, therefore, encourage all the lost and all those who would try to reach the lost.

We should note also that it was then—after his name had been changed and he had become a prince of God and had "power with God and with men" (32:28), that he prevailed over Esau—a fact that was not, however revealed until after they had met. It is the eternal lesson that, if we are to reach men, we must go by the way of the grace of God and let His power flow through us.

Chapter X

THE STORIES ABOUT JOSEPH

Questions and Themes for Study. (1) What caused Joseph's brethren to hate him? (37 : 1-11). (2) What different plans did they think out and execute in their effort to put him away? (37:19, 24, 28). (3) What means did they use in trying to cover up their crime? (37 : 31-33). (4) To what position did he rise as a slave? (39 : 1-6). (5) What led to Joseph's imprisonment, and how did he fare as a prisoner? (39: 7-23). (6) What skill brought him to the attention of Pharaoh? (40:12-15; 41:9). (7) How did Joseph interpret Pharaoh's dreams? (41:17-32). (8) What did he advise Pharaoh to do? (41:33-36). (9) What tokens of Joseph's appointment were given him? (41:41-45). (10) What provisions did Joseph make for the needs of the people? (41:48-49; 54-57). (11) How did he increase the wealth and power of Pharaoh? (47:20-26). (12) How did Joseph get to see Benjamin? (42:13 - 43:15). (13) How did he test his brethren's love for Benjamin? (43:16 - 44:34). (14) What message did he send back to Canaan? (45: 4-15). (15) What vision did Jacob have about the proposed move to Egypt? (46:1-4). (16) How was Jacob received in Egypt? (46:28 - 47:12). (17) What request did Jacob make of Joseph? (49 : 29-30). (18) How

did Joseph treat his brethren after Jacob died? (50: 20-21). (19) What prophecy did Joseph make before his death? (50 : 24-25).

MATTERS IN GENERAL

123. The Story Familiar. More people are familiar with these stories than with any other section of the Old Testament. They are told in a style so beautiful and charming that it is felt by all. There is in them a literary power and unity that is remarkable. They are appreciated most of all because of their great moral value. They are everywhere filled with ideals of integrity and truthfulness. The spirit of Joseph himself is such as to draw one to him as a friend to a friend. He is always cheerful and uncomplaining and full of faith in God. Adversity or mistreatment could not destroy his ambitious purpose. Nor could he be put in any place but that through the divine providence he became so valuable to others that he was soon recognized and promoted. For purposes of inspiration and encouragement, this section will reward a frequent review.

124. Principal Events of His Life. All the material of the Biblical narrative may be grouped around the following principal great periods or events of his life: (1) His childhood, where we find him petted and spoiled by his father but ambitious and trustworthy and yet hated by his brethren. (2) His sale to the Egyptians. Here we find him separated from his home and kindred and made a slave in Egypt. We are also shown his faithfulness and the service he rendered in such position. (3) His position as overseer. In this position, he showed a remarkable faithfulness to his master, and in pursuance of his duties met a very unusual and

severe temptation, the rejection of which led to his unjust and long imprisonment. (4) His exaltation to the governorship of Egypt. This exaltation again was because of the blessing of God upon him and in order that he might serve the whole world in preparing it against the time of famine. In this work, he changed the whole system of land tenure so that it was put under royal control. This story would also include his kindness to his father's family and his provision for their preservation from famine.

125. Important Elements of the Narrative. Before taking them up one by one, it is well for us to remember several elements that belong to this whole narrative. (1) There are many sudden and striking contrasts. Joseph is suddenly changed from a petted and spoiled boy of the home to a friendless slave in Egypt; he steps up from slave to overseer; he quickly falls from overseer of all his master's house to a capital prisoner in the dungeon; he suddenly rises out of prison from the death cell to the position of governor of the most powerful empire of that age. (2) Joseph is the hero of usefulness, or of service, to others. His success is never based upon a miracle nor is a miracle ever used to promote his interest unless it be his interpretation of a dream. He is honored and promoted because of this value to others. He shows a fine business sagacity in all places where he is placed. His promotions are won by his faithfulness and usefulness to those whom he served and never by means of armor or the conquests of power. Of all the characters of the Bible except Jesus, Joseph is the hero of human service. (3) The use of his position to advance the interests of others. This seems altogether out of harmony with the views of western students of society. They would hardly

think it right for him to so faithfully serve the interests of his master as he did while slave or overseer. They certainly would not endorse the earnest way in which he promoted the interests of a heathen sovereign of Egypt by which he made the whole people permanent slaves. (4) The pathos and depth of feeling in the story. This is not surpassed in all literature and is especially manifest in the story of his relation to his brethren when they come down to Egypt. Pent-up emotion tugs at one's heart all the time as one reads of the anxiety of the brothers, of the fear of the father and of the burning affection of Joseph. The spirit of forgiveness and the love of his humble kinsmen fill one with admiration.

126. The Story Typical. Holding all these in mind, it is now our purpose to call attention to the fact that much of this is typical of New Testament truth. We should hasten to remind ourselves that, if it should seem unsafe to count it typical, it is at least illustrative of much of New Testament teaching. Almost all of the details have in them valuable suggestions. Indeed, Joseph is perhaps more highly figurative of the Redeemer than is any other of the Old Testament characters. We may see the attitude of a wicked world toward Jesus pictured, also His spirit of forgiveness toward the wicked. Or we may see both His suffering and His exaltation exemplified. Much that reminds one both of the saved and of the unsaved may be found running through the entire narrative. These and others are the suggestions we are to follow.

Heeding the suggestion stated—that it may be unsafe to count it all typical, and remembering that there is in it a twofold type—the one having to do with Christ and the other suggestive of the interests and hopes as

well as the trials of the people of God—let us first consider the narrative in a way to give prominence to the typical and then in somewhat story form try to find the many particular lessons and illustrations that seem to be inherent in the story.

127. The Strictly Typical Element. As a type, the story divides itself into three distinct parts.

(1) *Joseph as a Type of Jesus in Relation to His Brethren in the Flesh* (chapters 37-38). In this section, several things are important. (a) We have a vision of supremacy (37: 2-11). He was a shepherd, which marks him as a typical ruler (Ps. 23; John 10). He was in company with the sons of the bondmaid but was himself not one of them. He was condemned, or hated, for three things—for his holiness (his separation from them), his testimony against them, and his dreams, which announced his coming glory. All of this is applicable to Jesus in His relation to His brethren, the Jews. (b) He was sent on a mission of love to his brethren. His father sent him to his own. He went out from Hebron, which means "company," or "confederation," and thus left the place of participation with his father. He went to Shechem, meaning "shoulder," and signifies the place of subjection to the yoke or the place of obedience. He did not find them at Shechem and went to Dothan, which means "law," or "imperial decrees"—the decrees of man. (c) In Dothan, they plotted to kill him. They stripped him and sold him, first putting him into a pit without water that he might die. The bloody garment became the evidence of his death. When they raised him out of the pit and sold him, he passed out of their sight and entered into another stage of relation.

This is all typical of Jesus. His Father sent Him on an errand of love and mercy to His own brethren—the

Jews. He left His place with the Father and came by way of the place of subjection and obedience to where they had discarded the spirit of the law and had made the law void by their "traditions." In that place, they plotted His death and killed Him, after which He arose and ascended out of their sight and has not come back again to the Jews but is now fulfilling His new relation, as seen in the next section.

(2) *Joseph is a Type of Jesus in Relation to the Gentiles* (chapters 39-41). This point will be more fully discussed later. Here it is important to notice that Joseph is brought into relation with the Gentiles where, after a period of humiliation, he is exalted. And when Pharaoh exalted him, he named him "Zephenath-paneah," which means "The savior of the age," or "Revealer of secrets." How significant is this, that his name should so fully represent Jesus! He was and is the Savior of all the ages and brings to us a knowledge of the mystery of the ages. Joseph, already in bondage, descends into deeper bondage—into a deeper prison—to prove that he is master of everything there. So Jesus, after coming to earth, being born of a woman and taking the form of a servant, goes down into death and there gains possession of the keys of death and hell and the grave. Joseph in prison, by his knowledge of dreams, became the interpreter of life and death, telling one man he should die and another he should live and showing Pharaoh how the whole world was to be kept alive in the coming years of famine. So also, Jesus brought life and immortality to light and became for all men the interpreter of life and death, so that now all the world must depend for its "providential blessings" upon our rejected, risen, and reigning Christ.

(3) *Joseph is a Type of Jesus in His Relation to Restored Israel* (chapters 42-50). The going of Jacob

and his family to Egypt and the reception they received at the hands of Joseph speaks of a time when the Jews will come back to Him. They will yet return to Jesus and have God's favor. They will have their place in the land of Goshen, which signifies "a place of the brightest light of an earthly glory." This will be further amplified in the general discussion yet to follow.

DIFFICULTY IN ATTAINING HIS AMBITIONS

128. Hated for His Dreams. We now come to a more general discussion, one in which there is no attempt to separate the purely typical from that which is only illustrative in nature. First of all, let us consider the difficulty and opposition he met in his effort to reach the position to which he aspired and which was purposed of God for him. To begin with, we should recall how he had dreams of service to his family and of dominance over them. We should not forget that this was but his heart getting a vision of the divine purpose in him. As Jesus said, "I must be about my Father's business" (Luke 2:49), so he felt in himself a divine impulse to become God's instrument. For all this, his brethren hated him and often spoke unkindly to him. But in these dreams, he had a source of inspiration for his whole life. He no doubt thought of them often while undergoing his hardships and at once remembered them when he saw his brethren come to Egypt for corn. These dreams, like those of many a child, were but the early manifestations of the divine purpose in him.

All this is very like the attitude of men to Jesus. God had sent Him on a mission of kindness and mercy to them, but they rejected Him and opposed Him and at last killed Him. In all of the steps taken by Joseph, and in the paths he trod, he reminds us of the way in

which Jesus suffered. Joseph had no friends; neither did Jesus. At every point, Joseph was opposed and was compelled to suffer wrong. This was true in the very act of selling him and in the servitude to which he was exposed by the wife of his owner. In this temptation there were the three elements of the temptations of Jesus. Thus opposed and tempted and hated and in spite of an effort to destroy him, he finally came to the place of exaltation and power to which God had planned for him to come. And how like Jesus was all this! He was opposed and persecuted and finally put to death, but He triumphed over all and is now exalted to the right hand of God on high.

129. Faithful in All Things. And in the light of all this, his service and faithfulness remind one of the work of Jesus, Who kept straight to His purpose all the time, even as did Joseph. Moreover, Joseph was faithful in every place where he was placed and was of value to those whom he served. All his success was constantly attributed to God, even as Jesus gave God the glory in all things. Then, too, he went about doing good to all he touched, just as Jesus brought constant blessing to the men among whom He lived. He did not cease to serve because he was suffering wrong. Moreover, in it all, he did not complain or whine. He was like Jesus Who, like a sheep dumb before its shearers, opened not His mouth. He took it as a divine providence and resolved to be faithful. And what is still more remarkable, he was altogether true to God. It has been said by some that there is not recorded of him that he did any wrong. More nearly than any other, therefore, he became a type of Christ in the perfect way in which he kept all of the will of God. And certainly he suffered because he would not sin. He was

least of all worthy of suffering and yet suffered most of all. In this he showed us the suffering of Jesus, imposed because of the wickedness of others who were rebuked by His holiness.

HE PROVIDES FOR HIS ENEMIES, WHO NOW ACCEPT HIM

130. Receives His Brethren. In the next place, let us observe those who opposed him and see how they, afterwards, came to accept his kindness and indeed acknowledge him in the very position to which he aspired and for which they hated him. He had indicated that he expected that a time would come when the entire family would depend upon him and look upon him with respect—even do him homage. For these expressed ambitions his brothers had sold him into slavery (37 : 8, 19-20). But after his long periods of hardship, he came to a place of power and plenty, while his brothers came to a place of want and helplessness. In this condition, they came to him and received kindness. He furnished them what they needed to save them alive and also secured them a good home.

131. Stephen Applies the Story. Stephen, in making his defense as recorded in the seventh chapter of Acts, used this incident to illustrate the position of the Jews who had denied Jesus and crucified Him. Jesus came to them and made known to them His will and purpose to be their King and Savior. They opposed Him at every step and refused to accept His grace and, what was still worse, they killed Him. Now, this compares with the spirit of Joseph's brethren in selling him into Egypt. And they will now have to suffer for their folly a long period of spiritual darkness and then like those brethren will find it necessary at last to come back

to Him and submit to His lordship. It suggests the great and difficult Bible teaching concerning the rejection of Jesus by the Jews and of their final return to Him. It is certainly a matter of deep joy to hope that this race—the chosen people—will yet accept Christ, and it gives to them the joyous message that, like Joseph, He will receive them with forgiveness and blessing.

132. Hope for Sinners. Here is also a message of hope for lost sinners. Their sins were an offense to Him. They had despised and rejected His love and had done despite to His spirit of grace. God had proposed that all sinners submit themselves to Jesus, but they refused to have the "Man Christ Jesus" to rule over them. And yet, He alone possesses the salvation they need and it is a source of hope for all that He is still merciful. After long years of wickedness and rebellion, the sinner may still come to our Savior and find the salvation he needs. This is the heart of the gospel message—that He still loves us in spite of our insults and that He will save us in spite of our sins.

133. Repentance Required. Another very interesting matter is the caution exercised by Joseph to see that his brethren had repented and thereby to know that they were changed men. This purpose accounts for his strange treatment of them on the various visits they made into Egypt. At the time when they sold him to the slave traders, they did not care for the feelings of their father. They lied to him about the condition of Joseph, and in selling him thus brought their father down low in sorrow. Joseph would know whether they still had this same disposition. The plea of Judah for Benjamin, in which he plead for his father's sake, clearly revealed a different type of man to that manifest when last he knew them. This evidence of change

was all that Joseph desired, and he at once revealed himself to them and assured them of his love and blessing. In this same way, Jesus does not accept and save the sinner until He can by providence or otherwise bring him to repentance for his sins. He must change his whole attitude and outlook on life. But when that is done, a life of wretched sinfulness can be accepted and saved in the provisions of Christ. This repentance must be so full and revolutionary as to involve a complete change of views and feelings and actions. We must fully turn from our sins to Christ and righteousness.

JOSEPH AND HIS OWN FAMILY

134. Secures His Family. Here, also, let us note that after he had finished his suffering and had in the providence of God come into his high position of honor and service, he was given a wife and grew a family. Rejected of his own people, he secured his family from others. In this he again illustrates the work of Christ among the Gentile nations. When rejected by the Jews, as Joseph was by his brethren, Jesus turned to the Gentiles and, during the period of their rejection and sin, He will secure unto Himself His Gentile bride. This is a suggestion of both joy and sadness. It is a matter of sorrow that the Jews denied Him and thus brought themselves into sorrow and doubt and also brought the curse of God upon themselves. On the other hand, it has turned out to be the peace and hope and joy of all the nations, and we are all made nigh unto Him as our Savior. This is precisely the argument of Paul in Romans (chapters 9-11)—that the rejection of Jesus by the Jews and their consequent rejection by Him was a part of the plan of God for world blessing and that the Gentiles are now blessed but that the Jews will finally be grafted in again.

135. His Family Escaped His Humiliation and Shared His Glory. Then, too, having suffered and been exalted before he secured his family, they were not required to suffer with him. They did not enter into his sorrow and suffering but into his glory. He made his struggle all alone, except as God was with him to bless him. As a slave, no human hand was with him. He suffered and that unjustly, himself being innocent. In the same way, he was cast into prison and alone suffered the wrong his master's wife had brought upon him. In it all he was true to both God and man, and by the help of God overcame the evil and was exalted to his place of high honor. After reaching this exalted station, he secured his family. The days of suffering were over, however, and he was in position to give them the blessing of his riches and honor. There was no need for them to suffer, for he could never be brought into that state again and would not send them to suffer thus.

136. The Christian's Comfort. This is, for the Christian, a suggestion of far-reaching significance and filled with much comfort. Jesus alone met and endured all the temptations of Satan and then bore all the outbursts of the wrath of God. After bearing all the suffering heaped upon Him by the sins of men, Jesus was exalted by the hand of God and made to have all authority, both in heaven and in earth. Now that He is thus exalted, He is securing His spiritual family, who enter in with Him into the victory He has obtained. Their destiny has been linked to His, not in the matter of His suffering but in the results of His victory. How precious the truth that He should tread the winepress of the wrath of God alone! And how glorious the truth that we are to share with our Savior in all His

glorious victory! And since He can never be brought again into His former state of humiliation and suffering but is to continue in the uninterrupted enjoyment of His victory, those who are joined to Him as believers cannot be brought back into the power of sin but will forever enjoy with Him the great triumph over sin. If He be King, they will enjoy with Him the honors of His reign. If He be Priest, they will be of the priestly family and have all the values to accrue from such position of honor. If He has a glorified and perfect and eternal life to be lived forever in the presence and favor of God, they will have a life eternal and a glorious perfected life. How blessed it is to be thus united with the risen and glorified Redeemer!

PREPARATION FOR THE FAMINE

137. According to Divine Plan. The work of Joseph in preparation for the coming famine and the method and principles upon which he used his means for the preservation of the people furnish some valuable suggestions. First of all, God revealed to him beforehand the coming of the famine and gave him understanding of how to provide against its utter ruin. This is like Jesus, who understood the purpose of God and knew the danger to which sin was about to expose man and also knew from God what was necessary to man's safety against that day. Here, then, Joseph becomes an illustration of how Jesus worked in harmony with the will of God and under His instructions as He wrought out for us the plan of salvation. This puts the whole work of redemption under the supervision of God Himself and lets us see how Jesus could say, "My meat is to do the will of Him that sent me, and to finish His work" (John 4:34).

138. Preparation Complete before Needed. Another thing that is noticeable is that the preparation was undertaken and completed before there was any visible sign of a need for it. That is to say, before the famine began Joseph had already stored up enough corn to last through the entire famine. The whole preparation and plan was complete. We have had this lesson before—that the plan of human salvation was complete before man sinned. Some seem to imagine that man sinned and that God then, as an afterthought, set about providing a means by which to recover man from his sins and losses. This view is very superficial and God-dishonoring and is also very hazardous for fallen man. It puts God in the attitude of uncertainty and makes Him subject to the whims and changes of men. Moreover, if that were so, when man sinned God was, for a while at least, without any means of salvation. It would make salvation an afterthought and rob it of its central place in the plans and purposes of Deity. In that case, salvation would have been a genuine embarrassment to God and not a joyous undertaking to which He had set His hand. Then our redemption would not be a display of love but the relieving of a divine embarrassment.

The Bible takes a very different view of all this. It tells us of man's fall and then tells us how Jesus "stood as a lamb slain from before the foundation of the world." That is to say, God had the whole plan made and Christ was already the Savior before the world was made. There was a Savior before there was a sinner who needed salvation. Then God was never for a minute frustrated or embarrassed in His great world plan. Nor was there ever a moment of time when man had no way of escape from sin. There

never was a time when there was no Savior to whom a sinner could look and be saved. Then, too, this makes the work of salvation by Jesus a part of the eternal plan of God. Redemption, then, was in the purpose of God in the creation of man. This makes the universe far more sacred. It also makes our salvation much more certain and glorious. If it was God's very purpose, we may be sure that He will finish the task He has undertaken.

139. Preparation Sufficient for All. Let us remember further that when the need really came there was enough for all and that its administration was all in the hands of one. Joseph, alone, of all men, had the needed food to keep alive the famishing families of men. But in the good providence of God he had a sufficiency for all. There were no restrictions put upon the number or character of persons that would be supplied. Now, this is parallel to the work of salvation in Jesus. He is the only One who can save us from the ruin of sin. "For there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). Moreover, He had provided amply for all men. He made a "propitiation for our sins: and not for ours only, but for the sins of the whole world" (I John 2:2). The provisions Jesus made on Calvary in atonement for our sins were ample to supply redemption for all men. This truth furnishes us the basis for teaching the tidings of His cross to all the people of the earth. For just as none who went to Joseph for bread were denied, so none who come to Jesus in the proper spirit will be denied salvation. He has enough for all, and He alone has it. But it is freely given to all who seek it from Him.

HOW THE PROVISION WAS DISPENSED

140. Men First Used All They Had. It is interesting to consider how the people became partakers of his provisions. First of all, he did not open the storehouses to them until they had exhausted all of their own supplies. Having done that, they presented themselves before Joseph and made application for his assistance. Putting it otherwise, they came to want and then were granted the needed help. Is not this the condition upon which the sinner receives salvation from Jesus? He must recognize that he is in dire need. He must learn that he cannot save nor even help save, himself. With this sense of helplessness he can come to Jesus crying, "Lord, save me" (Matt. 14:30), and will at once find deliverance. To be fully conscious of our need of salvation is our very best qualification for approach to Jesus. Here is humility and here is the expression of trust in another.

141. Surrender All They Have to Joseph and the King. Another matter of interest in this connection is that Joseph made them give him all their money and all their lands. Before he would assure their food, they must convey to the king all of their lands and when the famine was over they were all tenants and were required to pay as rent a fifth part of what they made. This is not a doctrine of governmental autocracy or work salvation or salvation purchased by their own means. There is no indication that the value of the land would equal the value of the food by which they were kept alive. Not only did Joseph demand it, but they were so grateful for their lives that after the famine they willingly paid the rent expected. In many ways, this illustrates our relation to Christ and to God in the matter of salvation. We do not purchase salva-

tion, but before Jesus will give it to us, we must surrender ourselves and all we have to the Father. Never again can we claim anything we have as our own. We are God's, and all we have is simply ours in trust as the stewards of God. Moreover, the saved sinner, like those to whom Joseph furnished food, is willing out of gratitude to serve God always after he has received His saving mercy. Two points should be urged: first, that the sinner must give up all when he comes to Christ; and, second, to urge upon Christians carefully to recognize and on all occasions acknowledge that we and all of our possessions belong to God. We should not, then, use our powers of body or mind or spirit to promote our general pleasure or advancement, but for the purposes of divine glory.

JOSEPH'S OWN KINDRED IN EGYPT

142. He Wanted Them There. With reference to Joseph's own kindred coming down into Egypt and being located in Goshen, there are some valuable suggestions. In the first place, Joseph wanted them there and spoke of them to Pharaoh, who in turn sent for them to come to Egypt. They were presented to Pharaoh and because of Joseph were given a permanent home in Goshen, the best place in the land for them. It is interesting, too, how Joseph presented his father and brethren to Pharaoh. There was in him none of that smallness seen in some, otherwise great men, who shun or are ashamed of their parents who are of less culture or other attainments than themselves. He loved them and was not ashamed of them before the King. There is hardly a finer quality of greatness than that which enables a man of culture or high and honorable position to feel at ease when he presents

his uncultured kindred to his associates or to have them live at ease with himself.

143. Jesus Wants Us with Him. In this same way, Jesus loves us and wants us to be with Him. In His last prayer for us in the seventeenth chapter of John, He prayed the Father, saying, "I will that they also, whom thou hast given me, be with me" (John 17:24). And when we come to Him, He will not be ashamed of us before the heavenly Father. He is also making ready for us and we are to have our permanent place with God because Christ provides it. The only reason they were admitted into Egypt and given a place there was because of their relation to Joseph. In like manner, we are to find a joyous entrance into the eternal kingdom because of our relation to Jesus. We are to be saved, not because of our work or worth, but because of Christ's worth and work and because of our relation to Him. Our salvation is "for Christ's sake" and through the provisions He has made. Here is our hope which is "an anchor of the soul, both sure and stedfast, and which entereth into that within the veil" (Heb. 6:19). It is the oft repeated story of welcome. We shall be as welcome in the house of Jesus as the child is in the home of its parents, not because we are good, but because we are His kin.

144. Safe During the Life of Joseph and the Pharaohs Who Knew Him. It is most comforting also to recall that they were nourished there in perfect peace as long as Joseph lived and as long as the kings lived who knew and loved Joseph. His life and the life of those kings who knew him guaranteed their safety. If we are to parallel this to our relation to Jesus, we shall find exactly what the Scriptures teach. It would mean that as long as Jesus lives we are to

be safe in the blessings of God. If He retains His present position of exalted life in the presence of God, we shall go on undisturbed in our spiritual relation to God. And this is just what Jesus says: "Because I live, ye shall live also" (John 14:19). Then, too, as long as God, who "for Christ's sake" grants us His favor, lives, we are secure in our blessing. In other words, we are as secure as the life of both Jesus and the Father. Our life is hid with Christ in God. What unspeakable comfort is such a basis of assurance!

MORE GENERAL SUGGESTIONS

145. An Ambitious Youth. Now, if we lap back into the story—the whole story of his ambitions and his faithfulness and usefulness—several other matters will furnish us with food for thought. His career will give instruction to all ambitious youths as well as to all who have convictions that are disapproved by others. To the youth, he illustrates the need of early ambitions and of a determined and consecrated effort to accomplish that purpose. Like Joseph, we may be sure that difficulty will arise and that we may be under the necessity to suffer. Like him, we may enter the pit or be a slave (if not literally, then in effect), or suffer imprisonment. But we can succeed, if only our plans are in harmony with the divine One and we be faithful. If others ridicule our purpose, like Joseph's father, or hate us for it as did his brethren, we must do like Joseph—dream another dream on the same matter and tell it also. We must risk God to give success to all of our efforts. We must not fail to keep ourselves clean from all evil. Joseph was no complainer. He made the best of every situation and never grew discouraged. Such an ambition with such

a spirit backed by such a faith in God will always win.

146. A Trustworthy Youth and Man. We do well also to learn something of the trustworthiness represented in him. His father could fully trust him. This is seen in the fact of his reporting to his father the disobedience of his brethren, in which he proved true to the family government and honor, and again in the fact that his father could send him to see about his brethren on the occasion when they sold him into slavery. He could also be trusted as a slave, and so made the best slave in Egypt. Even in that position, he served the interests of his master and was thereby promoted to be overseer. As overseer, he was again found faithful. He would not sin when tempted by his master's wife because it was wrong and because it would be to do his master wrong. When in prison, he was equally reliable and soon had possession of the keys of the prison, and yet all was safe in his hands. He went there by the unfaithfulness of another. He would, however, do no wrong to get out. When he came to be exalted by Pharaoh, he proved equally faithful in his position of high honor. The interests of the king never suffered in his hands. He never assumed to have any power not actually conferred and turned everything possible to the glory of the king.

And what word can we say to emphasize the value and importance of one's being trustworthy! It is the very stuff out of which all true success comes. It would hardly be possible to overestimate this matter. Many young men fail because they cannot be true in a crisis and still more because they are unreliable anywhere. All other good qualities fail if we cannot be trusted. But the man or woman who succeeds

in establishing a reputation for being trustworthy may have any sort of help needed from others to insure success. And if we pass over into the realm of spiritual service—or duty to God in matters concerning His kingdom—we must hold constantly in mind that God commits an ever-enlarging work to those who are faithful. No mental or other attainment will suffice if this element be lacking.

147. Worthy Principles of Life. When tempted by his master's wife, he gave expression to some principles that governed his actions and are suited for our adoption. He said, "Neither hath he [his master] kept back anything from me but thee, because thou art his wife; how then can I do this great wickedness, and sin against God?" (39:9). In this, he indicated: (1) That he was unwilling to do anything wrong in itself. (2) That he would not willingly sin against God. (3) That he would not transgress the rights of others. Here are three important matters. The first had to do with himself. He would keep himself right—a clear conscience. The second had to do with God. He knew of God's disfavor on sin and would not knowingly bring upon himself that disfavor. The third had to do with others. He would not treat others wrong and thus win their disfavor. This points out the very highest principles of action. Keep right with one's own self, keep right with God and men. It meets our obligations, personal, social, and divine or religious, and makes us complete in every good thing.

148. How Sinners Come to Jesus and are Comforted and Saved. Turning again to the story of Joseph's revealing himself to his brethren, there is an interesting parallel to the way sinful men come to

Christ. He deals with us through providence and otherwise until we see our sins. When their souls passed through great and sorrowful trials, they talked about their sin against Joseph in selling him. They confessed their guilt and expressed the belief that their sorrow was a punishment for that sin (42:21-23). And later they said again that God had found out their iniquity (44:16). In all this, they were becoming penitent for the sin that had so long been hidden in their hearts. When penitence had done its full work and they stood before Joseph and plead for the sake of their father, he revealed himself to them. In doing so, he comforted them concerning their sin, which was at that very time troubling them. He told them how they should not grieve over their selling him there, since God was to use it in preserving them alive. He comforted them in the fact that, while they meant it for evil, God meant it for good—"to save much people alive" (50:20). This is a doctrine of divine grace setting their convicted consciences at rest. They had already sufficiently condemned themselves. They now needed their broken hearts healed.

What a beautiful picture is this of the way in which a sinner is received when he comes to Jesus! One never comes until he has first become painfully conscious of sin and then he comes fearful and broken and submissive. He fully condemns himself for having sinned against God and is conscious that he is worthy of punishment. But Jesus receives him, not to condemn but to bless and save. He knows how we have been in the wrong and how regretful we are for it and, therefore, on the basis of grace, He reveals to us love and forgiveness and makes us fully accepted. This is just the way we are saved. First, the sinner takes his proper place before God as a sinner worthy

of judgment and then Jesus takes His place as Savior, and our redemption is made secure. It is also a part of the plan of mercy that God should bring any and all sorts of providences to bear upon us so that we may be brought to see our sins and turn to Jesus for life.

149. Resume'. Taken as a whole, then, this story sets before us one of the richest illustrations or types of the Son of God. Here we have His humiliation and rejection, their repentance and restoration, the union of the church and Christ and His glorious exaltation to a place of universal power. The whole story makes everything tend to the one purpose of exalting Joseph as the one chosen of God. The hatred of his brethren, the Ishmaelite slave traders, the wickedness of Potiphar's wife, the dreams of some prisoners and of the king — yea, God controlled the seasons and brought on a famine — all to exalt the one whom men had rejected and to make manifest their guilt. In like manner, Jehovah controlled the currents of all history and still controls them — whether men or angels or devils so that in His sovereign hand they may carry out His purpose to put all things under Jesus to whom all things must finally bow. And then shall He turn back the reins of government into the hand of God, who will then "be all and in all."

Chapter XI

SEVEN PRINCIPAL MEN OF GENESIS

150. A Study of Sevens. Let us now consider the seven principal men of Genesis, in whom we find the very heart of the book. First of all, the number seven is itself interesting. It is everywhere in the book and in all nature as well. It is made up of three, the divine number, and four, the human number, and signifies completion of fulness. There were seven days at the time of the restoration of the earth, six for work and one for rest, which never ended or turned again back into creation. Here are seven outstanding men.

If we look about us in nature, we shall find the same manifestations. In the case of birds, most of their eggs require a definite number of weeks to hatch—two weeks, three weeks, four weeks, etc. In some cases, they lay a definite number of weeks and then set a similar number of weeks. Most of the animals carry their young a definite number of weeks before birth. All of us are familiar with the cycles of certain diseases, such as typhoid or pneumonia or fever. In such diseases, we understand that the time of crisis will be on the seventh or fourteenth or twenty-first day. Or it will come the next day after the week-end, which is the beginning of the new week. There

are seven prismatic colors in light, and even the leaves of the forests bear testimony to this seven-fold form of nature. The same God who thus in nature manifests His perfections and beauties by means of sevens is the God who has made seven men here, as the chief persons of this book, reveal the great principles of His religion.

151. Other Types. There are, as has already been indicated in the previous chapters, many other persons and things that are typical or illustrative of great spiritual truth. These represent both the true and the false in worship and life. Such persons are Eve, Cain, Lot, Sarah, Hagar, Ishmael, Rebekah, Keturah, Esau, Asenath, and Pharaoh, as well as Melchizedek. Such also were the light, the sun, the moon, the coat of leaves and of skins, the sacrifices of Cain and Abel, the ark, the rainbow, the flood, the smoking furnace and vultures seen by Abraham, and the ram offered instead of Isaac. There are many others that in a small way have bearing upon these matters.

152. The Seven as General Types. But, after all this has been said, it still remains true that seven men—Adam, Abel, Noah, Abraham, Isaac, Jacob, and Joseph—furnish us with the very essence of the truth revealed in the book. The biographies of these seven men give us a perfect picture of the divine life in the soul from the earliest beginnings of it to its full maturity. They show us God as the great Lifegiver-Creator and make life the keynote upon which all the rest is dependent. Following them in a general way, their typical or general value may be put down as follows:

(1) *Adam.* Adam was the first of all creatures to possess spiritual life. He was made in the image

of God and capable of fellowship with Him. Through him we are taught some fundamental lessons concerning the beginning of spiritual life. He shows us that God alone can give us the divine life and that we begin to live that life when, through the entrance of God's Word, light comes into our darkened hearts and God comes to us with His provisions of grace and salvation. These revelations of the fact of our spiritual nature and of the possibility and value of fellowship with God lie at the very foundation of all spiritual knowledge. Without these truths there would be no place for regeneration and no ground upon which to build a glorious divine life (chapters 2-3).

(2) *Abel.* Abel, together with Cain and their conflict, gives us an impressive foreshadowing of the two different seeds or kinds of life we find upon the earth —the divine and the Satanic. The story lets us see that human life may be dominated either by God or by Satan. It is a miniature picture of the two forces that we constantly see at work in the world. These same two influences are also active in the personal life of every individual in whom the Spirit of God has performed the work of regenerating grace. The relation of the two men suggests how the flesh lusteth against the Spirit because the one is contrary to the other. And certainly we learn that, although the spiritual life may be one of conflict and suffering, it is more glorious even in death than the other is in life (chapters 4-5).

(3) *Noah.* Noah passed through the flood by which the old world was judged and came out into a new scene and was accepted of God through the sweet savor of his sacrifice. He shows us the blessed state of those who have passed from death into life. His experience is a good illustration of where salvation

puts us when we become new creatures in Christ Jesus. In him we see how "old things pass away and all things become new." If Adam shows us how the spiritual life is begun and if Abel shows us the difficulty of living such a life, Noah shows how safe that life is in times of divine judgment (6:1 - 11:9).

(4) *Abraham.* Abraham shows us how we may live acceptable to God. By his life in Canaan he has given us to see the nature of the life of a true worshiper who is also a pilgrim and a stranger. He lived for another country than the one in which he dwelt and thereby illustrated how we are not to set our affections upon things below but on things above, where Christ is. He made known to us the consequences and fruit of a walk of faith in God whom we have received into our hearts and Who is in all things pertaining to faith, our pattern (11:10 - 21:34).

(5) *Isaac.* In Isaac, we also have a type of the children of God. His life brings a message of self-surrender into the hands of God, the Father—a self-surrender that becomes the doorway into a life of peace and enjoyment such as surely comes to the surrendered soul. He shows that it pays to surrender even to the point of suffering or the sacrifice of life and that the greatest blessing comes to those who are so surrendered that God is looked to for all the plans and policies of life (22:1 - 26:33).

(6) *Jacob.* By all of his varied experiences, Jacob suggests to us the processes of spiritual discipline. By these experiences he was changed from Jacob to Israel and shows us how God can by discipline change a crooked and deceitful trickster into a prince of God. He reveals the method of God by which love chastens us and deals with the old nature in us after we become God's children (26:34 - 37:1).

(7) *Joseph.* The fullest of all the Genesis types of Jesus was Joseph. He shows us one who suffers for righteousness and not because of his sins. By going through this suffering he attained to a supremacy over all the world and also became its greatest blessing. He was the object of the highest blessing of God, who was all along his source of strength. He encourages us to live the noblest possible lives and shows how life can be of the highest good even if it must endure much suffering and wrong.

153. Two Groups—Three and Four. If now we approach them from another point of view and if for the time being we omit from our discussions the double nature of the types, we shall find some interesting and helpful applications. First of all, it is to be observed that the seven easily fall into two groups. The first contains three, which is the divine number and has special significance in relation to Jesus and His saving work. The second group of four, which corresponds to the human number or world number, are especially valuable as typical of us as the sons of God and of the relations and blessings and obligations that are ours.

(1) *First Group—Three.* In the first three, we have Adam, who represented Jesus as federal head. He projects a race in nature like himself as Jesus is the Head of a new creation—spiritual descendants who possess His nature. Then there follows Abel, who in his death and resurrection as exemplified in Seth, who had his spirit and promulgated it, shows forth the work of Jesus by which through death and resurrection, He wrought out our redemption and overthrew Satan. He, in turn, is followed by Noah, who saves those of his household from the overflowing scourge of God's wrath.

In this he shows how Jesus will at the time of judgment deliver all of those who have trusted Him for life. Together, the three made a complete picture of the work of Jesus in saving us. He is our spiritual Head, the One who wrought out for us our salvation and the One with whom we are to pass through death and be delivered from judgment and wrath.

(2) *Second Group—Four.* In the second group, as has been indicated, we are given lessons more especially applicable to us as the children of God. Abraham is a representative of faith. He shows us the value of faith as a life principle and lets us see what honor God puts upon it. This is especially seen as he is contrasted with men of no faith. One cannot fail in any study of Abraham to be deeply impressed with the way God's favor attends a man who fully and obediently trusts Him.

Isaac is the representative of sonship and impresses us with all the noble qualities of worthy sons as well as with all the joys and blessings attendant therewith. We are impressed with his noble obedience and submission to his father, with the position of honor he held as the heir of his father's wealth, and with the loving interests his father manifested in his happiness. In all this, we are impressed with a sense of the advantage that is ours because of our relation to God as His children. We are able better to understand the value of submission to the will of God and learn the beauty of loving obedience to Him. We learn also something of God's love for us as His children, and how He is interested to see us happy and finally to have us with Him. We are seen to be heirs of God and joint heirs with Christ.

Jacob is a representative of discipline and service. Although the chosen vessel of God, he had much to learn. His was a life of activity. It was necessary for

him to travel around and endure hardships—even privations. He toiled much and was a long time learning the deeper spiritual lessons. As a disciple, he had much to learn of himself and of God. His was a life of struggle and disappointment. In all of this he exemplified the life of a Christian who must deny himself and bear his cross.

Joseph is a representative of rule or enthronement. In him are seen the path of humiliation by which he came to his exaltation and the blessedness of his rule. We see in him one who rules for the good of others. Moreover, we see how it is the hand of God that exalts him. It all shows that the Christian is finally to be exalted to reign with Christ on His throne and suggests that "if so be that we suffer with Him [Jesus] we may also be glorified together" (Rom. 8:17).

(3) *The Order of These Four.* The order in these is also instructive. First, there is faith (Abraham), second, sonship (Isaac), third, discipleship and service (Jacob), and fourth, rule (Joseph). This is the true Christian order. One must first exercise faith, which issues in sonship. This suggests that we are the children of God by faith. It is in harmony with the statement, "He came unto his own, and his own received him not, but as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1: 11-12). Here Isaac issues from Abraham just as becoming sons of God results from the exercise of faith. Sonship leads us directly into a life of discipline and service. The newborn child must be trained. It must know the mind of the Father and do His will. It is the work of training. For the Christian, this began as soon as we were born again as the children of God. Such exercise, in due time, will bring one to the power of Christ. We shall gain power

over self and with God and other men. What an order this and how true—faith, sonship, service, and reigning power! It is the path from earth and sin to salvation and heaven.

154. Order in the Use of All Biblical Types. These studies suggest that the types of the Bible are not thrown in haphazard but are collected together and arranged in orderly and purposeful relation, which marks the work as divine. First, there are three that are especially representative of the divine work of redemption, followed by four that symbolize the steps by which this redemption is received and the way it manifests itself. Taken as a whole, the key thought of the early books is likewise orderly in arrangement. Genesis speaks of life and especially leaves Israel in Egypt as a type of man in sin. Exodus brings them out of bondage and thereby illustrates redemption. Leviticus provides the altars and sacrifices as a means of sanctification, which follows our redemption or deliverance from sin. Numbers indicates a walk, or service, and shows how the redeemed are to walk through this world. If we went further into it, we would find that the individual leaders in each book have a most intimate and significant relation to the great central thought of that book.

Once more, we do well to note how much of the shepherd character is found in these men. In this they are typical of the Lord, who is the Good Shepherd. Some indeed, as Abel, were shepherds having their flocks and herds. Others had such flocks and also performed the act of shepherding other men less wise or less fortunate than themselves. All of them were of the shepherd class. This is highly figurative of Jesus, Who leads and feeds and protects His spiritual sheep.

In closing, we can but hope that the reader has been

introduced to the Book of Genesis in a new way and that the fine unity of purpose that pervades the entire book has been discovered. It is also hoped that the impression has been gained that the entire Word of God has been found to concentrate its teachings upon the one theme of redemption in Christ Jesus. It is hoped that comfort has been gained from the suggestions of the nature of that redemption. A prayer follows every reader that not one shall fail of the blessings that redemption has for us in this life and of the eternal blessedness it guarantees to us in the future life.

Chapter XII

EXODUS — A STORY OF REDEMPTION

Preparatory Considerations (Chapters 1-4)

Questions and Themes for Study. (1) How many Israelites were originally in Egypt? (1:5). (2) Why did Pharaoh fear Israel? (1:8-10). (3) How did he try to crush them? (1 : 11, 13-16, 22). (4) Of what tribe was Moses, and how did his parents try to save his life? (2 : 1-4). (5) Who adopted Moses, and by what act did he identify himself with his own people? (2 : 5, 10, 11-14). (6) Where did Moses go, and what great experience did he have there? (2 : 15-22; 3 : 1-10). (7) Why did Moses hesitate about God's command? (3 : 11, 13; 4 : 1, 10). What assurance did God give him? (3 : 12, 14, 16; 4 : 8-9, 12, 15). (8) How did the Israelites receive him? (4 : 29-31).

In Genesis, we saw that the conduct of Joseph's brethren toward him was the means by which they were finally brought down to Egypt. We saw there both how Israel acted toward God and how He acted toward Israel. We saw how utterly regardless they were of the anguish of the soul of Joseph. We saw also the working of the hand of God. They sold him to Potiphar and Potiphar's wife cast him into prison, but God was above all and was accomplishing mighty ends. All

things were at His disposal—Potiphar's wife, Pharaoh's butler, Pharaoh's dream, Pharaoh himself, the throne, the fetters, the royal signet, the famine—all were made instruments of His unsearchable designs.

With such thoughts as these, we come now to study the Book of Exodus. The very word means "departure," or "going out," and when seen in the light of its content means deliverance from an evil bondage of a cruel enemy. The whole story is in very essence a story of redemption. This is certainly true of the whole narrative and is equally seen in all parts and details. These first chapters have in them the very essence of all the matters related to salvation.

155. The Condition of Israel in Bondage. The fearful condition of Israel as slaves to the king of Egypt is highly illustrative of the condition of lost men in the hands of the devil. They had no influential friend at court and were entirely in the power of their enemy. And their enemy was one of great power, with ample resources at his command. Moreover, he was heartless and was fast crushing out their life. On the other hand, they were weak and defenseless and could never hope to recover themselves out of his power. There was no hope for them unless help should come from without.

In all this they were as sinful men are in the hands of Satan. He is a powerful enemy. As a strong man, he has the sinner bound, and he is powerless in his Satanic grasp. Then, too, Satan is heartless and terribly wicked. He cares not if men have to suffer. He rather delights to bring suffering to them. He is never so happy as when he can cause them to suffer. Nor does he cease his torture until it ends in death. He possesses the power of death (Heb. 2:14) and delights to bring death as the wages of those who are in his power and

service. Everywhere we see the havoc he has wrought in the hearts and lives of men. The whole world cries out of pitiful helplessness for deliverance from his power. It is doubtful if there is any other case that more fully illustrates the pitiful plight of men in their sin.

156. Moses, Their Deliverer. These four chapters tell us the story of the birth, rearing, and final call of Moses as the deliverer of these suffering people of God. In the incidents narrated concerning his childhood, one feels that the providence of God is overruling all things toward a divine purpose. The experiences of Moses after he became grown, each and all, tell us of an unusual man and of a special divine manifestation. One cannot fail to see in all of it much that reminds one of the position and work of Jesus. Nor are we dealing in mere imagination when we view Moses as a type of Jesus. It is the clear teaching of the Scripture as indicated in the passage: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken" (Deut. 18:15). The several points in this similarity are impressive.

(1) *Special Providences Saved His Life when a Child.* When Jesus was a child, the king tried to destroy Him by having all the male children of Bethlehem killed. He was removed to Egypt until His enemy was dead. In the case of Moses, all the male children had been ordered killed, and by the faith of his parents he was preserved. It is the way the devil always does—tries to thwart the purpose of God by the death of His servants. He killed Abel, planned to kill Joseph, would have killed Moses, and sought to kill Jesus. His method always ends in death.

(2) *He surrendered Glory and Power to Identify Himself with the People He would Save.* When Moses was forty years old, he looked down upon the needs of Israel and purposed in his heart to deliver them out of their great distress. To do this he found it necessary to give up the honor of being the son of Pharaoh's daughter. There he had luxury and pleasure and honor in being identified with the family of the king of Egypt. With the people of Israel, he would have suffering and shame. There would be untold hardship for him. He saw a higher honor and a more lasting pleasure than that offered him there. One was apart from the will of God and the other was but to do the divine will.

Here is a parallel to the redemptive work of Jesus. We cannot tell the vast glory Jesus possessed in heaven. He was in the bosom of the Father and surrounded by all the wealth of God and was praised by angel hosts. But He saw our sin-cursed race perishing under the power of the devil. He had compassion upon us and came to earth and identified Himself with us. He did not hold Himself apart from us but took our very nature. He came to participate in all of our suffering. He was tempted in all points as we are. He was hungry and tired and heartsore. He was poor and despised, and mocked and scourged, and at last shamefully put to death. It cost Jesus great sacrifice to identify Himself with us and save us. But, like Moses, He gave up all and entered into our condition. He became a man and was subject to all the hatred of our enemy and was compelled to suffer His attacks like Moses suffered with the people of God.

(3) *He Suffered a Period of Rejection by Those Whom He came to Deliver.* When he was forty years old and saw the suffering of his people, it came into the heart of Moses to deliver them. This was his feeling

and purpose when he slew the Egyptian and when he sought to make peace between his contending brethren. Stephen, telling of this, said, "He supposed that his brethren understood that God by his hand was giving them deliverance." But they did not understand it, and he was compelled to leave them for a long period of forty years while their suffering continued to grow more and more severe. There is no use for us to speculate as to what might have happened if they had at that time recognized Moses as leader. That may be a matter to concern God, but it does not concern us. We are called only to consider the rejection and the later acceptance of him as leader and deliverer.

In this fact, we cannot fail to see a parallel to the rejection of Jesus by the Jews. Indeed Stephen, in the address from which we have already quoted, was arguing this very point. He took several incidents from the life of Israel to show that they at first always rejected God's leader and suffered a long time on account of it and later came back to accept that leader. He gave this case as one of the illustrations of that spirit and that they had likewise rejected Jesus but would later have to accept Him. It was just this point that so offended them that they stoned him to death. But as certainly as Israel suffered while in Egypt after rejecting Moses, so now they suffered because they rejected Jesus. How long this period of suffering on their part, we cannot tell. It will certainly continue until they shall receive Jesus.

There is a clear difference in the phase of the rejection of the Jews illustrated by this incident of the rejection of Moses by the Jews and that suggested by the rejection of Joseph by his brethren. In the case of Moses they rejected him personally. One case shows how the Jews hated Jesus personally, the other shows

how they refused to accept His deliverance. They would have neither Him nor His redemption.

(4) *He Secured His Family While in Rejection.* This again is similar to the case of Joseph. In both cases there was a marriage union with a stranger from a strange land. Joseph was married to Asenath, an Egyptian, and Moses to Zipporah, a stranger in the Land of Midian. In this is exemplified something of the mystery of Christ in the matter of His Gentile followers.

But, the two present very different phases of the church and its history and relation. Asenath was joined to Joseph in the time of his exaltation, while Zipporah became the companion of Moses in the time of his obscurity. One was governor over all the land of Egypt, the other was following a little flock of sheep at "the back side of the desert." The two together teach us how intimately the church is associated with Jesus whether He is thought of in His obscurity from the gaze of the world or manifested in His glory. She is one with Him when cast out by the world and one with Him when He occupies His throne of majesty in the heavens. Jesus bore all of our sins and now lets us share with Him during His rejection, and later we shall be with Him in glory.

Several things about Moses and this family are highly suggestive. (a) *To his wife he was a husband of blood.* She declared that when it became necessary to circumcise their children. Jesus also is a husband of blood to the church. Its blessings in Him are because of the cross, which was foreshadowed in circumcision. (b) It is significant that *when Moses went back to Egypt and was received by the Israelites, his family, secured in Midian, was no longer prominent.* Zipporah and her children were in the background. Nothing is said of them. But (c) *after Israel is full delivered* from

Pharaoh they again come to him in the wilderness. When Jethro hears of the blessing of God on Moses and Israel, he and all the people worship together. It is a great sight. A Gentile is making sacrifice to Jehovah. Along with him is the bride of the deliverer and the children, whom God had given him, and the Jews who had been delivered from their oppressor.

Here are the three divisions of the work of Christ as set forth in the holy Word. First, we have *the Jew,* God's great earthly witness showing His mercy and faithfulness and power. Next we see *the Gentile* represented in Jethro. He studies God's dealing with the Jews and with all nations and learns that the "Lord is greater than all gods" and worships Him. Finally, we see *the church* represented in Moses' wife and children, and in all of it we recognize most intimate relations.

(5) *He Was Sent of God as Deliverer.* It was God Who had providentially raised Moses up. He had trained him in the wilderness of Midian. He had taught him no longer to be too confident of himself. When the time was ripe for the deliverance, God came down and called him and sent him to Egypt with instructions for doing the work. As the commissioned representative of God, he was provided with heavenly authority and power and was given every assurance of success. In all of this, he reminds us of Jesus, Who was so fond of calling Himself "sent" of my Father. He had come not to do His will but the will of God, the Father. In all of it He found it His "meat and drink to do the will of him that sent me." God is alike responsible for the undertaking of each. They could both say, "I must work the works of him that sent me."

In both cases, also, we are impressed with the gracious nature of the enterprise. God said to Moses, *I have come down to deliver.* He had not come to see

whether they were worthy of deliverance. He had seen their need of it. He was not attracted by *their merits or virtues but by their suffering and helplessness.* God was going to display His grace and without interposing any conditions proposed the complete deliverance of His people. Moses saw (a) *the holiness of God* as represented in the burning bush and learned (b) *of the grace of God* in what he heard of His purpose. This is all like the work of redemption in Christ Jesus. God has sent Him to redeem us, not because we are worthy; not because of the works we have done or can do, but because of His love and grace. *Grace conceived the plan, grace sent Jesus to die, and grace accepts us in the Beloved, Whom He sent.*

157. Some General Lessons in Religion. When we study anew these stories, we find in them many valuable suggestions that bear upon the whole question of the worship and service we owe to God. Our purpose will not admit the full discussion of all or even any of them, but we may here call attention to some of them and state their general importance.

(1) *The Overruling Divine Providence.* This is our consolation and confidence in all things. We see everywhere the evidence of the work of the serpent. (a) The footprints of the enemy of God are discovered in every path we tread. There are many things that we cannot understand. We see innocence suffer and wickedness prosper. We see the appalling mischief that has been wrought through the lust and passion Satan has inspired in men. But by faith, the Christian can see back of and over all of it the power of Deity and know that He is watching over all of it and that (b) no effort of Satan can finally defeat His purpose. God is only waiting for His appointed time, and we know that in

due season He will even use the most hostile influence or enemies to carry out His purposes. This is the joy of faith. It can trust God to use everything—the wrath of the king, stern and wicked taskmasters, galling bondage, mortar and brick, and crushing service, to further His purposes of deliverance.

(2) *The Place and Power of Faith.* In the whole story, we see demonstrated the power and value of faith. (a) It was through faith that the parents of Moses hid him, not fearing the consequences of the king. (b) Faith also caused them to entrust him to the ark in the rushes. They so pitched it as to keep the water out, and the sister waited near by to see faith rewarded in his discovery by the daughter. (c) Faith secured his mother for nurse to care for him. (d) It was faith also, we are told in the Book of Hebrews, that led Moses to aline himself with the people of Israel. He gave up the pleasures and promotions of Egypt for the opportunity of suffering affliction with the people of God. This required the exercise of faith. He endured because he saw Him who is invisible. Moses fully identified himself with suffering Israel because his faith saw in them the divine purpose of mercy.

This is a lesson for all men of all time. The real decisions of life can never be made wisely except on the basis of faith. Sight can never guide in any far-reaching conclusions. We cannot do business properly except we shall trust our destiny to Him. We must trust Him for guidance and support and protection. Faith looks beyond all the threats of kings and all the dangers of death and sees God, Who can give us victory over death and the grave.

(3) *The Power of Satan.* In the story before us, we cannot fail to be impressed with the power of Satan. It is illustrated here in the effort made through the

king to destroy the children of the Hebrews. Pharaoh said, "Every son that is born ye shall cast into the river." That was the place of death. Just this is always the way in which Satan tries to destroy all who do not serve his purposes. That was his tactics in the case of Abel, whom Cain slew. He was attempting the same thing with Joseph. He was trying to defeat the purpose of God by destroying the man who was the instrument of that purpose. He used the same method in trying to prevent Christ from accomplishing His task. It was a case of trying to put Him to death. He began it at Bethlehem by the hands of Herod and continued till Calvary's tragedy. (a) But Satan's power ends with death. He can go no farther, for the blessing of God in redemption lies beyond the limits of death. Where Satan's power ends is where God begins to show the glories of His power and mercy. (b) Moses saved by being cast into the place of death—cast into the river to destroy—but God made it a place of life. Jesus went into Satan's hour of death but came out alive—resurrected life. Then, after the resurrection, He will deliver us, as Moses did Israel.

Chapter XIII

DEPARTURE OUT OF EGYPT

Chapters 5-14

Questions and Themes for Study. (1) What reasons did Moses urge upon Egypt for letting Israel go? (5:3). What reply did Pharaoh make? (5 : 4-19). (2) What names and description of Himself did God give Moses? (3 : 14-15). (3) What miracle did Moses and Aaron perform before Pharaoh? (7 : 1-14). (4) What ten plagues did God send on Egypt? (7:1 - 12: 37). (5) What compromises, or bargains, did Pharaoh propose to Moses? (8 : 25, 28; 10 : 10-11, 24-26). (6) What was the original request of Moses? (5 : 1-3; 7: 16; 8 : 25-30; 10 : 8-11, 24-26). (7) How was the last great calamity averted from the Israelites? (12 : 21-28). (8) What indicated the anxiety of the Egyptians for Israel to depart? (12 : 33-36). (9) What memorial was established, and how was it to be observed? (12: 1-20). (10) How long had Israel been in Egypt, and how many went out? (12 : 37-39). (11) What duties did Moses enjoin upon Israel? (13 : 3-16). (12) How and by what route did God lead them? (13 : 17-22). (13) What change of purpose came over Pharaoh and why? (14 : 1-10). (14) How did Moses quiet the people? (14 : 13-14). (15) How did the Hebrews escape

and what happened to the Egyptians? (14 : 15-16, 21-28).

The story told in these chapters is one of the most familiar and still one of the least understood in the entire Old Testament. All Christians know something of the story of the destruction of the firstborn of the Egyptians and of the miraculous crossing of the Red Sea. Few, however, know much of the issues involved in all this and of the significance attached to the whole transaction and to the several incidents. Probably none of us can now fully comprehend the far-reaching import of it all.

158. A Religious Struggle. The whole is the story of a religious struggle and finds its chief importance and absorbing interest in that fact. This paramount element of religion is seen in several things. First of all, the request to "let my people go, that they may hold a feast unto me in the wilderness" (5:1). In the second place, all the efforts at compromise on the part of Pharaoh had reference to this worship and showed how God was contending for the high privileges of the people to have freedom to worship Him. He was claiming them as His own and demanding that they be allowed to worship Him as He willed. In the third place, all the plagues, as we shall see later, were directed at the gods and worship of the Egyptians and were calculated to show forth the glory of Jehovah and the impotence of their false deities.

The whole story is one grand display of the great elements of true religion. We see God supreme as a Savior of a helpless people. He is shown forth as a (1) God of pity for the suffering and (2) as One determined to care for His own people. (3) He makes demands and requires men to submit to them. (4) He

allows no compromises but exacts full compliance with His will in all matters relating to His people. (5) He is a glorious deliverer for those who trust Him and fearfully destroys those who oppose Him. (6) He will in the end establish true worship in spite of all opposition. (7) He proposes that all the world shall know that He alone is God and that He is a merciful God, Who brings salvation. Once more, we see how worship comes in when Pharaoh would have them to "sacrifice to your God in the land." It is also seen in the refusal of Moses to leave behind their cattle lest there be no sacrifices in hand.

Seeing that it is a struggle about religious matters, we may expect to find in it the elements of (1) both true and false religion. We are to trace the incidents in the hope of finding and accepting the true principles and of rejecting the faulty ones. We may look for (2) both the human and the divine elements, for both the (3) temporal and eternal problems. There should be discovered something of the need of salvation and of the method and outcome of the salvation afforded us through Jehovah, the saving God.

159. Changed Condition of Israel. First and chiefly, the story impresses one with the change in the condition of Israel these chapters describe. (1) At the beginning, they are a people held under terrible slavery. At the end of the period, they are wholly free from their enemies. (2) The first message of Jehovah (5:1) shows how God demands full deliverance for those whom He claims as His people and secures for His elect complete emancipation from the yoke of bondage. He is not satisfied for His people to suffer in the hands of the evil one, nor will He cease His efforts until they

are wholly delivered. We do well to note the conditions here.

(1) *Condition at the Beginning of the Period.* (a) They were amid the brick-kilns of Egypt, crushed beneath a galling yoke and were utterly powerless to deliver themselves. (b) A suggestion looking to their freedom brought them sorer burdens and bound them all the more surely within the power of their oppressor. (c) Deliverance could only be looked for from without. They had no price with which to ransom their lives and no power that could break their bonds. There was no friendly power around them to whom they could look. If they were to have any help, they must look up to God, Who alone had the power and price of their redemption and Who willed to have them delivered.

This is just the condition of all the sons of Adam who are led captive by the devil. The sinner is bound under sin and is without God and without hope in the world. He cannot help himself. Everything he does is in the capacity of a slave and can be nothing more than a proof and declaration of his bondage. And still worse, the sinner has a corrupt nature that must be changed. His desires, his affections, and all the tendencies of his nature must be changed. This change cannot be accomplished by his own power. He is both helpless and unworthy.

Just this condition furnished the occasion for God to display His grace. His words to them are words of grace. It would be hard to find anywhere a passage that breathes more of the spirit of full, pure, free, and rich grace than is found in 6 : 6-8. God proposes to act for and in and with Israel and to display His glory. Their helpless and miserable condition furnished Him the opportunity to show forth His grace and power and full deliverance. His glory and their salvation were

inseparably connected. He cannot save us until we acknowledge our helpless plight as sinners and accept salvation on the basis of grace.

(2) *Condition at the End of the Period.* But let us get over to the end of the period. What do we find? Conditions have wholly changed. Israel has been lifted out of her state of bondage and suffering and is out of the territory of the Egyptians. They have seen their old enemy overthrown and his hosts drowned in the sea. The whole land of Egypt had trembled beneath the strokes of God's judgments. He counted the number of all that were His people and made all of them to inherit the glory of His deliverance. Israel had seen all the plagues that had come upon their enemies and had escaped themselves, and now they were removed beyond the borders where they suffered. They were beyond the Red Sea, and their mouths were full of rejoicing. What a song of praise was upon their lips, and all of it through God's amazing grace!

So is the condition of a sinner saved by the grace of God. He is introduced into an entirely new condition. He is delivered from the bondage of sin and enjoys the liberty of Christ. He is changed from a state of guilt and condemnation to a state of perfect and everlasting justification. God now sees him in a state of full pardon and does not find in him any stain of sin. He is taken out of a state of guilt and now stands absolutely and eternally clothed with righteousness. Nor was this a condition he developed in himself. There is here none of that false teaching of gradual growth of the sinner's condition. The leopard cannot change his spots. The sinner was born in one condition — under sin — and must be born again, if he is to come into the condition of salvation. They were now done with toiling under the taskmasters of Pharaoh. They

were to feast in company with the Lord. In like manner, the glad tidings of the gospel announce deliverance from the yoke of bondage (Luke 4:18). The gospel gives us the boons of peace and liberty in the fellowship of Christ.

160. Opposition to Their Deliverance. The opposition to the freedom of these people was most stubborn. It reminds one of the way in which the devil holds onto those who have come within his power. He struggles to hold all sinners. Two elements of this opposition are of interest.

(1) *Opposition of Pharaoh.* In stout determination, he said, "I know not the Lord, neither will I let Israel go" (5:2). He set himself with full determination to carry out that resolve. He added to God's people new and enlarged burdens. He proposed thereby to increase their bonds and make sure his hold upon them. This is just as one would expect of him since he did not know God. Had he known the purpose and power of God and the fact that it was His power instead of the mere power of the Israelite slaves against which he contended, Pharaoh might have pursued a different course. This determination to keep them was held during the whole period of the ten judgments of God. Nor did he consent to let them go until he had come to realize something of the power of God. Over and over he was given an opportunity to ease his opposition and let them depart, but his resistance continued till his strength was entirely broken and he was compelled to release them.

This is just the case with a sinner in the hand of Satan. Any suggestion that the sinner might cease to serve him causes the devil to put forth determined efforts to prevent his turning to God. Jesus, in describ-

ing the deliverance of one out of the power of the devil, compared him with a strong man protecting his possessions. He said, "How can one enter into a strong man's house and spoil his goods, except he first bind the strong man? and then he will spoil his house" (Matt. 12:29; see also Luke 12:21). In this is the clear teaching that Satan will never release the captive sinner until Jesus, Who is stronger than he, shall come and overcome the devil and set the sinner free! This whole story of the resistance of Pharaoh and the power of God necessary to overcome him illustrates the way in which we as Christians have been delivered from the power of Satan.

(2) *Opposition of the Magicians.* This is the second phase of opposition and is fully characterized in II Tim. 3 : 1-9. They sought to neutralize the power of Moses. What he could do, they claimed to do also, and would make it appear that there was no difference. He proposed to work miracles to get them released from Egypt and they would perform miracles to keep them from departing. This illustrates the second phase of Satan's opposition to the truth of God. Always he begins to oppose by open violence, which he will carry to the extreme of trying to put to death those whom he would defeat. When this method fails, he then tries to counterfeit the truth. He first tried to kill Moses (2:15) and, having failed of his purpose, he now tries to accomplish the same end by imitating his works. It has been so in all the experiences of the church. First, there has been persecution and putting Christians to the sword. Later, there has been a corruption of the truth. False religion has sprung up, making a show and putting on the form of godliness, but not having the real power of it. This method is the one Paul tells

Timothy will be the special energy of the resistance to the truth that will manifest itself in the last days.

In this matter, it should be noted that Jannes and Jambres could only imitate part of the work of Moses. They turned their rods to serpents, turned water to blood, and brought up the frogs. Here were serpents, or Satanic energy; blood, or death, and frogs, or uncleanness. So is the outcome of the devil always. Imitations and mere forms of godliness no less than bold and open resistance can issue in nothing else than death and uncleanness and Satanic influence. It cannot give life and blessing to any. Jannes and Jambres not only could not perform the other miracles, but were themselves compelled to suffer the judgments involved in the others. So it will be always, that those who have only a show of religion and not the real divine deliverance will fall under the power of the wrath of God and be destroyed. Such false religions and demonstrations can do nothing to bring life and salvation, but are the enemies of God and of sinners.

161. Pharaoh's Four Proposed Compromises. In the midst of the days of the plagues and during his stout opposition to the request of God for Israel's release, Pharaoh interposed four objections to the divine demand, or offered four compromises with reference to it.

(1) *He said, "Sacrifice to Your God in the Land"* (8:25). In this he proposed that they set up their worship of Jehovah in the land of Egypt. He would not have them completely to separate themselves from Him. It would put the worship of Israel on a level with the worship of Egypt and rate it as one of the many religions of the land. It would be to imply what we often hear now, that it does not matter what one's religion

is so long as one is sincere. It is an attempt to unite the human and the divine — to bring truth down to the level of falsehood. Moses wholly rejected this proposal. He regarded that it would be an abomination to do this. It would be blasphemy thus to sanction false religions. Here is a lesson for us. The religion of Christ is different from the religions of the world. It was essential that they separate themselves from Egypt. Separation and salvation were to them the same thing. Pharaoh did not think it essential for them to leave. Just this is usually the force of the argument about the essential and non-essential. We are apt to count as essential that which profits us and as non-essential, that which glorifies Christ. But Christ's cross separates us from the world. It puts away our sins and dissolves our relation to the world. The world crucified Jesus, and God raised Him. There is nothing in common in the spirit of Jesus and that of the world. We must be separate from the world.

(2) *He Said, "Ye Shall Not Go Very Far"* (8:28). In this restriction, Pharaoh purposed to keep Israel within his reach. They would be where he could continue his influence over them and in due time could bring them back again to Egypt. Just this is the temptation always put in the way of one who would live the Christian life. The devil would make such a one appear to like earthly things better than heavenly things. In this way, others are prevented from becoming Christians. Just this has been the ruin of many lives. It is the source of the unhappiness of many Christians and destroys their usefulness. They linger on the borderline between right and wrong. They are not out and out for Christ and His cause. The devil will suggest that we go slow and not turn against all that has been in our fellowship and plans. He would not have us

break with all of our evil associates. He would have us wait awhile about uniting with the church and also about taking any active part in the work of the church and denomination. Let all of us, like Moses, refuse to hear such proposed compromises and determine to go all the way according to all the commands of God to us.

(3) *He Said, "Go Now Ye that Are Men, and Serve the Lord; for that Ye Did Desire"* (10:11). These words are preceded by a flat refusal to allow them to carry the children with them. This presents an impressive picture. Parents would be worshiping in the wilderness while their children were left to serve in Egypt. It would be parents seeking for themselves the blessing of God and giving their consent for their children to serve the devil. It suggests a condition often seen. Parents seem to be zealous in matters of their own religion and salvation, but utterly indifferent as to the salvation and conduct of their children. Moses refused to commit the little ones into the keeping of Pharaoh. He determined to seek the same blessing for both parents and children. We are to take our children with us when we go to worship God and should constantly teach them in the way of truth and righteousness as it is found in Jesus.

(4) *He Said, "Let Your Flocks and Herds Be Stayed"* (10:24). This is the fourth and last attempt at compromise. Pharaoh would have them to leave all of their substance with him in Egypt while they went forth to worship in the wilderness. It is the devil's plea for unconsecrated wealth. His plea is for us not to give too much. He would have them go out into the wilderness to sacrifice without any sacrifice in hand. He would have them to worship with no ability to worship. Moses made a noble reply. "Not a hoof to be left behind." This was necessary. They were going

forth to worship God and did not know what they would need until they were "three days' journey." If anything was left behind, they might find themselves "without what we must serve Jehovah." This made necessary that nothing be left behind. Here is the necessity for a sinner. He must give all to God, because he cannot know his duty till after he is saved. We cannot know our sphere of duty till we have become servants. Here is the motto for a Christian. Carry everything along because we use any and all things in our service to our God. It is the doctrine of giving first ourselves, then all we have to God.

162. The Plagues, or National Calamities. We come here to the first group of miracles in this period of nation making. Their number, their quick succession, and their startling variety raise for us the general question of the place of miracles in divine revelation, and indeed in all religion.

Time and space will allow but a brief statement of the case.

In his very nature, man has that which requires miracle in his conception of God. If God is an infinite being, He will perform acts above the power of man. Man, being above the brute creation, naturally performs acts superior in power and knowledge to those performed by them, and it is reasonable that God, Who is above him, would perform deeds that transcend his own. If, then, God is to make any revelation at all of Himself to men, He must accompany that revelation with some marks of divine power, for no rational mind could believe a system of religion came from God if none of the acts connected with its introduction had in them a manifestation of super-human power. Further than this, a man who comes claiming to be the special

agent of God and proposes to introduce some new religion or religious system for God, must accredit himself to the people by the performance of miracles. If he did not aspire to perform any miracles and claimed nothing above the wisdom and ability of other men, he would never be accepted as the special agent of God. But the minute that he convinced men that he had wrought a miracle or that he could do so, his claim as a divine agent had been established.

Just this has led all sorts of impostors to claim that they have the power to do miracles. For this reason all false religions have been introduced on this principle. Every religion that men have received as from God has, therefore, an element that claims to be miraculous, and which they believe to be so. On this ground, God introduced every new movement, or dispensation, through a series of miracles. Here it was so. When the day of the prophets came, there was another series of miracles to authenticate the prophets as the messengers of God. When Jesus came, His work and teaching were enforced and proved by a vast manifestation of super-human power. When He had returned to heaven and the apostles and churches were left to act under the leadership of the Holy Spirit, many miracles were shown as a proof of the divine mission on which they were being sent.

Here lies the basis for the study and interpretation of these ten miracles. They must be of a kind to *indicate divine* or superhuman *power* and also must be such as may be *distinguished from the tricks and feats of the Egyptians*. Thereby would they convince men that Jehovah was far above all the objects of idolatrous worship and, therefore, the only true God. This *was the reason for the contest* with the magicians. If they had not been summoned, the people might have be-

lieved that had they been given a chance they could have arrested the power of Moses and could have caused the miracles to cease. Or they might have believed that Moses did it all by the power of the gods of Egypt. But when they appeared in the name of the gods, Moses was seen to represent a power superior to theirs and also his God was shown to be hostile to theirs.

This purpose of the overthrow of false worship is fully recognized when we study the several plagues and the design and result of each. Each was a stroke at some of their gods and, taken as a whole, all of the outstanding deities of the nation were humiliated by Jehovah during the contest. The following outline of the effect of each will furnish those who wish to pursue the matter a basis of study and discussion and will emphasize the religious import of this contest. (1) Destruction of the serpents, which were objects of Egyptian worship. (2) Nile water turned to blood, and scourge of frogs. These two miracles were directed at the Nile, which they worshiped, even worshiping the fish in it. Its waters, which they thought had a divine efficacy to send forth blessing became blood. Its finny idols became a stench and, instead of blessing them, sent forth an army of frogs to be a nuisance and a torment. Jehovah turned their idol into a source of pollution to its worshipers. (3) The lice were sent forth as a hindrance to all worship. No priest of any of their worship could minister in the service if any insect had touched him. Now lice were on everything and everybody and during their stay there could be no Egyptian worship at all. (4) Scourge of flies. This showed the impotence of Beelzebub, or Fly-god, worshiped by them and looked to as deliverer from swarms of flies that often infested the land. They were com-

pelled to look to another than Beelzebub to relieve them from this fearful visitation. (5) Murrain of the cattle was used to overthrow their brute worship. They had their sacred bull and ram and heifer and goat. All of these were smitten by Moses until all the cattle died except those of Israel, which were protected by Jehovah. (6) The boils were caused by casting up the ashes of the furnace into the air. They were accustomed to burn human sacrifies to Typhon, the Evil Principle, and throw the ashes into the air, believing that wherever the wind blew any particle of the ashes all evil would be averted. Moses cast up the ashes and the king and priests and all the people were smitten and thereby made the bloody rites of Typhon a curse to the idolators, while Jehovah delivered Israel from the curse. (7) The hail and darkness. This eighth and ninth plague constituted a stroke at the worship of Isis and Osiris, originally representatives of the sun and moon, and were supposed to control the elements. But now Jehovah caused nature to proclaim Him as its God and show His power to degrade idols, to destroy idolatry and to deliver His people. (8) The scourge of locusts was a stroke at the worship of Serapis, who was trusted to protect them against locusts. Serapis was shown to be powerless, and the idolators were taught that only the God of Israel could protect them.

163. Death of the Firstborn. One more plague was yet to come. After that Pharaoh would let Israel go. At midnight, God would pass over Egypt and slay all their firstborn. In every home from king down to the humblest servant, the firstborn child and firstborn of all their flocks and herds would suddenly die. But there was to be no death of any of the children of Israel. God was going to make this difference and show that He could both punish His enemies and pro-

tect His own people. Two or three matters must be considered here.

(1) *The Line of Death.* God put a difference between the Egyptians and the Israelites. (1) A line was drawn between them. It was a line of life and death. On one side was life, on the other side, death. The Egyptian firstborn may have been as fair as were the Israelites, but God had made a difference between them. (2) The one was marked for life and the other for death. This is always the difference between the people of God and His enemies. Israel was (3) happy in the love of God while in all the land of Egypt grim death was seen in every home and bitter cries of anguish were heard in every voice. This "difference" so vast and so blessed on Israel's part is (4) God's grand "difference" founded on His redeeming love and established by the blood of the lamb.

(2) *The Passover Lamb.* In the New Testament, we are clearly taught that all this is a figure of Christ (I Cor. 5:7; I Pet. 1:18-20). It is a case of redemption based on blood and is to be studied in the light of what we have in Christ. It was to be without blemish and was to be chosen and kept up from the tenth to the fourteenth day of the month, suggesting how Jesus, the perfect "Lamb of God," *already chosen* and in the counsels of God, stood as a Lamb slain from before the foundation of the world. It suggests that the plan of redemption was no afterthought with God. Christ was ever in the thought of God; from the beginning of revelation, God began by ceremony and ordinance and sacrifice and promise to point to Him as "the Lamb of God that taketh away the sin of the world." The Passover and Paschal lamb is one of the most striking of all these symbols. The whole assembly must have one lamb, and each house must have

one, thus showing us that all and each rested upon the same redemptive blood. It is our redemption. Christ and His one sacrifice is enough for the salvation of all, and yet it requires it all to save one sinner. Nothing less than His complete work can save any sinner.

Here is the doctrine of substitution and the safety resting upon it. The lamb bore all the wrath and died, while the firstborn of Israel lived. Its blood was put over the entrance to their houses. They rested secure under its power. They were not just in a savable state or in a position where they might be saved. *They were perfectly safe.* Nor were they only partly saved or given mere safety under the blood. The Israelite was absolutely safe. Their feelings *had nothing to do with it.* Whether they peacefully slept or in anxiety spent a sleepless night made no difference. They were safe under that blood. So it is with us. Not our feeling nor our interest in the blood, but the blood of Christ secures us. Nothing could be added to the blood on the door lintel and nothing can be added to the blood of Christ. *It alone saves.*

(3) *Consecration of the Firstborn.* Since the firstborn of the children had been spared by the provision of God in sacrifice, they were demanded by their Redeemer. They escaped from death through the death of a divinely appointed substitute and are here seen as living people dedicating themselves to God! They are called upon to consecrate their redeemed lives to Him who saved them. There were *no firstborn alive except those who had been ransomed and their lives belonged to their redeemer.*

In remembrance of this blessing and that its significance might be kept before every generation of the people of Israel, the firstborn of all animals except the ass were sacrificed to God. The firstborn of

male children were redeemed by sacrificing a lamb in their stead and the ass, which was counted unclean, was also redeemed by the sacrifice of a lamb, or had its neck broken. This is a fearful picture of the condition of man in his unredeemed state. He is put on a level with an ass and may be redeemed at the same price. Unredeemed, he is as worthless as an ass with a broken neck. Unredeemed, he is of no more use to God than this unclean animal with its neck broken. What a humiliating picture of man in his natural state! If only we could take hold of this awful truth, we should never again boast of ourselves but would constantly rejoice in the cleansing of the blood of the Lamb. By Him, we are made pure like Himself. By nature, we are ranked with an unclean animal with a broken neck, but by grace, we are associated with Christ, the Savior. Nature puts us as low as we could possibly get, while grace puts us as high as we can conceive. An ass with a broken neck is what an unredeemed man is worth; the precious blood of Christ is what a redeemed man is worth.

164. Feast of Passover and of Unleavened Bread. Already we have seen something of the Passover lamb and of how its blood was sufficient in the case of the firstborn of every house and how it was symbolized in the power for our salvation in the blood of Christ. We do well now to consider several details concerning the feast that are highly suggestive.

(1) *It is to be Roasted in the Ashes.* Here was the emblem of suffering. If it was to be a true symbol of Jesus, it must pass through the fires and be fully tested. This is parallel with the way Jesus bore all the fires of divine wrath. Nothing escaped of full force of the judgment of God against sin. Christ was tested

in all the holy wrath of God so that He might be proved perfectly holy and able to bear all for us. Here is emblemized our salvation through grace and holiness on the part of Jesus, our substitute.

(2) *It was to be Eaten with Bitter Herbs and without any Leaven.* Here is our appropriation of Christ and our communion with Him. The bitter herbs are to suggest that He has suffered for us. We are to keep constantly in mind that we were sinners and thereby maintain due humility. Moreover, it must not be eaten with leaven. Leaven is often an emblem of impurity. Our communion with Christ must not and cannot be mixed with sin. To be washed in the blood of Christ is to become separated from sin and uncleanness. Our fellowship with a suffering Christ can in no way be connected with evil. If we enter into the full meaning of the cross, they must put all the leaven of sin out of their borders. Our old nature must be crucified.

(3) *It must be Eaten in the House the Same Day.* All must be eaten—the head and legs and parts between. Here is the food of a saved life. It includes all the nature of Christ and shows how we are fully to appropriate Him. This is to be done seven days and suggests that He is ours always. None of it was to be taken out of the house, and all not eaten the same day must be burned. Israel is one and must keep the sacrifice together and for all. Nor can any be carried over, as if we could separate our communion and fellowship from the foundation on which it rests.

(4) *It Must be Eaten in a Becoming Manner.* Those who participate must have their loins girded, showing both their readiness to serve and their separateness from all around them. They must have their feet shod, emblematic of their readiness to depart from that scene and must carry a staff showing that they

are a pilgrim people and that they are leaning on something outside. Here is a fine suggestion for the Christian life. We must separate ourselves from the world and be always ready to go anywhere and at any time the Lord would have us. We must set our affections on things above and trust to Christ.

(5) *No Stranger must Eat It.* If one who is not an Israelite would share this blessing, he must become one by being circumcised. Only the male was circumcised, the woman being included, just as Christ was crucified and the church lives by and through Him. Circumcision is, then, the boundary line between Israel and the other nations and is a type of the cross, which is the line of separation between Christians and the world. When men were circumcised, all distinction was then swept away and they were one. A circumcised beggar was closer to God than an uncircumcised king. In like manner, the cross of Jesus sweeps away all distinction and makes us all one in Him and gives us all the privileges of fellowship and communion with Him.

165. Pillar of Cloud and Fire. Here again we find a type of Christ. Its heart of fire, which is always a symbol of Deity, suggests the deity of Christ dwelling in the body of flesh. He is the life and light of men.

(1) *Its Functions are Those of Jesus.* Three things are impressive. First, it led them. Day and night and under all conditions it was their guide. They had to go where it went, and when it went, and stay when it stayed. They could make no choice for themselves. There was no option in the matter. So is Christ our leader. We are to be lead by Him and are only to desire His will as the rule of our action. Happy is the life of that Christian who allows Jesus and His prin-

ciples to be the law of all his actions. Second, it gave them light. This is all important. They were never in the dark and "needed no candle," for there was "no night there." The cloud hovered over the camp at night and the fire in its center like the very eye of God shone down upon the camp. They could not dwell in darkness. And this is the function of Jesus' work as "the Light of the world." Now He illumines us and in our heavenly home city He, "the Lamb," will be the light of it. No one need here dwell in the darkness, and in the heavenly home none will. Third, it protected them. This was manifested in several things. The base of the cloud rested on the tabernacle, and its white folds covered all the camp even to the outskirts of it. In this way they were protected from the scorching sun of that warm climate. On one occasion, it stood between them and their enemies and thus shielded them from danger. Fourth, it brought them blessing. Wherever that cloud led them blessings were found. (a) Under it was found the manna day by day. Under it God would give them (b) water by means of miracle and quench their thirst, showing how He will provide for the needs of all those who are led by Him. Under it God gave them (c) victory over their enemies. It led them where there was divine provision and protection. So it is in our relation to Jesus. He will lead us where He can care best for us and will always protect and care for us. Let us go with Him and trust Him.

(2) *It is a Type of the Cross.* When they were pressed by their enemies, the cloud removed from before them and stood in their rear (14:19-20) and became darkness to the Egyptians while giving light to Israel. Here it is seen standing between them and their enemies and protecting them from their wrath.

Here is the way God treats us in Christ. He puts our sins behind His back and sheds upon us the smiles of a reconciled countenance. Christ on the cross stands between us and our sins and also between us and our enemies. It is the cross that protects us. It is both the foundation of the believer's salvation and the condemnation of a guilty world. The same blessed "Lamb of God" will lead the blood-bought into His green pastures and will terrify the wicked with His unmitigated wrath. The cross divides the world into two classes—God's people and their enemies. To the first, it is a blessing forever; to the other it is the signal of a terrible doom.

166. Crossing the Red Sea. Here we see Israel in a very dangerous place. They cannot of themselves escape. At first all they can do is to "stand still and see the salvation of the Lord." Later, they are to "go forward" where there is no visible way open. It is in both cases a matter of faith. They were fearful, while Pharaoh was boastful. Neither had any ground for the attitude. The sea was soon to become a wall unto one and a grave to the other. Faith finds a path to walk in while the unbelieving find a grave. Paul (I Cor. 10:1-2) uses these incidents as a figure of baptism. Here is death and burial. After this incident of baptismal figure, God led them through the wilderness, typically dead to Egypt. This is as the Christian, who is described as dead to sin and the world. The cloud and the sea were to Israel as the cross and the grave of Jesus are to us. The cloud, like His cross, secured them from their enemies, and the sea, which typifies death or the grave, separated them from Egypt. Henceforth being delivered out of Egypt they eat of the heavenly manna and drink water from the smitten

rocks. They go on their way toward the Promised Land. In this they illustrate how the Christian, often being separated from the world, goes on his way to the heavenly home, feasting his soul upon spiritual food and drink.

Here it might also be well to note the difference between the Red Sea and the Jordan. Both were crossed through miraculous intervention from God. Both are types of the death of Christ. The crossing of the Red Sea separated them from Egypt, while crossing the Jordan introduced them into Canaan. In the matter of Christ's death, one suggests forgiveness of sin and the other illustrates our new association with the risen Christ. We are, first of all, saved by Jesus and are then linked forever with Him. Their great enemy was destroyed in the Red Sea, even as Satan, our enemy, is destroyed by Christ on His cross.

Chapter XIV

FROM THE RED SEA TO SINAI

Chapters 15-18

Questions and Themes for Study. (1) What attributes and powers does the song of Moses ascribe to God? (15:1-18). (2) What was their first difficulty on their journey from the Red Sea? (15:22). (3) At what places did they stop on the way to Sinai and what happened at each place? (15:23, 27; 16:1; 17:1). (4) How was their thirst satisfied? (15:23-25; 17:1-6). Their hunger? (chapter 16). (5) Describe their first battle with a hostile nation (17: 8-16). (6) Tell of the visit and counsel of Jethro (chapter 18).

We have come now into a new situation. Israel is across the Red Sea and is to begin her life in the wilderness and be organized and trained for her future home. She has left behind all the burdens of Egypt and has seen Pharaoh and his hosts destroyed in the Sea. There is a complete separation between the old life and the new.

167. The Song of Deliverance. Here we come upon the first note of praise that we have seen in the Book of Exodus. Thus far we have seen suffering and wrong conduct everywhere, but now the sea is between them and their enemies and they stand on the

shore a fully delivered people, with not a cloud between them and the Promised Land. This is just the normal response of the heart to deliverance. It is normal for one who has been saved to praise God. Such persons as now give their hearts to Jesus and are forgiven for their sins and delivered from Satan are happy. All the fears and failures come afterward, not then. Songs of praise are the result of conscious salvation.

All of the six hundred thousand joined in and sang together this song of Moses. The weak and strong alike sang. All alike were saved. Here is a fine lesson. The weakest Christian is just as certainly saved as is the strongest, and the weakest may just as certainly rejoice in safety when conscious of divine acceptance. This is the great blessedness of God's salvation. It is alike complete for all.

Note also the nature of this song. It was all about Jehovah and His doings and had nothing about their own accomplishments. God is object and subject and the power of this worship. This is precisely the condition with a Christian. The saved heart is taken up with Jesus and our love for Him and our hearts sing a song of praise to Him, but no work of ours is thought worthy to come in for any part of our praise. All of it, like this song, is about the perfections and worthiness of our Lord and nothing about our weakness and shortcomings. Most of our singing should be of this nature. We can find enough in Jesus for all praise. This song begins with salvation and ends with glory; it begins with the cross and suffering and ends with the kingdom and glory. It was the song of a complete and perfect salvation, and God filled the entire vision of the soul. In all of this, we have a fine picture of the worship of Christians.

168. On the Way to Sinai. Israel could not long stay in this joyous place and live in an atmosphere of triumph and praise. They must launch out into the wilderness and hope ultimately to reach Canaan, their permanent home. They must proceed toward the Promised Land. Their suffering is not to give a title to the Promised Land but to prepare them to enjoy it fully. They already have a divine title to their home in Canaan, but their wilderness experiences will give them an acquaintance with both God and themselves. This corresponds to much of our experience. We have been brought out of the sphere where mere bodily wants are to dominate us, as they had been brought out of Egypt. We are now to have our experience of fellowship with Jesus and satisfy the desires of our new natures. Just as were the Israelites, so are we forever united to God in Christ and, through the Spirit, are being conducted to our promised heavenly home. On this journey, there are a number of things that are deeply significant.

(1) *Bitter Water at Marah.* For three days, they journeyed in the wilderness without finding a suitable watering place to camp. Finally they came to Marah, where they found bitter, or poisonous, waters. The joy of the song of praise on the banks of the Red Sea had now been turned into sorrow and murmuring. They were thirsty and had come to water, but it was bitter and they could not drink it. They were about to perish. God showed Moses a tree and instructed him to cast it into this water and, behold, the water became sweet and good to drink. That which had been unto death was now made to save their lives.

In this story, there is much that will be for our profit in a most practical way. The early part of our Christian life has dangers for us. If we do not mind,

we may become discouraged and murmur against God. We may lose all the joy of deliverance. We must see how God can and will sweeten all of our bitter waters for us. There will be the bitter of our disappointment that will tend to cheat us out of the joy of life. But God can sweeten these and all of the other bitters that may come to us. Sometimes He does this by changing the external conditions. He may send aid such as healing for our sickness or aid in our poverty. At other times, He infuses sweetness into the trial itself. What is bitter to us becomes sweet because Jehovah abides in it. God accomplishes it. If we but learn to trust Him, we shall learn that it is better for us to have some bitter waters for Him to sweeten. It furnishes us ever new experiences of the blessing of His grace. Such experiences lead us to glory in tribulation also, because God fully blesses us in it.

But there is another view still. That tree that was cast into the bitter water to sweeten it was a type, or illustration, of Christ. On His cross, He was cast into the bitters of death. He took out of death its bitterness and endowed it with the certain and eternal sweets of the resurrection. Jesus came and by reason of His accomplishments in death removes sin, which is the chief cause of all of our bitterness. The gospel goes to the root of the whole matter. When we trust Christ and His work on the cross, He comes into our hearts as the tree was cast into the waters, and renews the inmost springs of our hearts and heals the bitter waters there. Then He will ultimately heal all of our woes and will finally abolish death itself. All of this is highly suggestive of the whole work of Jesus. He was cast into the earth amid all of its suffering and through suffering will finally make it all over again

so it can become the kingdom of our Lord and His Christ.

(2) *The Springs of Elim.* At Elim, they found plenty of good water and a fine palm grove. They were not compelled to stay all the time at the place of bitter waters. Here is our joy. We may and do have some bitter experiences. There may be some times of suffering and want. But there will also be some sweet oases of beauty and some gracious hours of satisfaction and joy. There will be times of refreshing for our spirits. Then will our hearts be soothed and all of our murmuring be hushed. This is a fit illustration of our blessings received here and now. Elim was out in the wilderness. They could not stay there—it was merely a place of refreshment along the way toward their final home in Canaan. So now our times of joy are but little periods of the enjoyment of the foretastes of what we are to have when we get to heaven and fully possess our home of happiness.

(3) *The Wilderness of Sin.* Leaving Elim, Israel soon came into the great wilderness where several experiences of value are to be considered.

(a) THEIR COMPLAINING. They began an unreasonable complaint. They had seen frequent examples of God's deliverances but now distrusted Him. They compared their present disadvantages with their blessings of the past but did not consider their great sufferings of the past. It was also an unreasonable complaint because they made their complaint against the wrong person. It would have been far better if they had prayed instead of murmured. This was as it often is with us. We set out to serve God. There are worlds of blessings behind us. But we rebel at the first hardship that overtakes us. It is hard for us to give God credit for pure love. We serve the

devil contentedly and will not quit even though he never blesses us, but as soon as we meet a difficulty in the service of God, we accuse Him of trying to destroy us.

(b) THE FOOD FROM HEAVEN. God treated their complaint with surprising kindness and again provided for their needs. He gave them manna each morning, and this continued until they came to Canaan nearly forty years later. They were out in the wilderness. Egypt was behind; the Promised Land was before them; and the desert sands were all around. They were compelled to look to God and heaven for daily supplies. It is a splendid suggestion of the Christian in this world—heaven born, heaven bound, and heaven fed. The wilderness did not satisfy the hunger of their hearts on the things of the world and its pleasures. It was this wrong attempt that led them to want to go back to the garlic of Egypt and loathe the manna. It was a picture of our fleshly nature. We are responding to the wrong elements of our nature when we turn to worldly pleasure. Only a heavenly nature can relish the heavenly food.

But this manna became a symbol of Jesus our Savior. He is true bread of life and was probably led so to speak of Himself because of the people's relation to this manna. Christ, the heavenly bread, gives us life and sustains it. He came down from heaven as our manna in this desert world. The details with reference to its use are highly suggestive of Christ and our appropriation of Him. Each man must gather for himself and must gather for only one day. Early in each day each must gather up enough of this delicate food for himself. So with Christ, each one of us must, on his own part, receive Him and must feed on Him daily. Moreover, it was given freely to all the people

as Christ was given for the Savior of the whole world. There was enough for all, and it was the gift of God. They were to keep a memorial of it so that they might have special occasion to tell their children about it. For that purpose it would keep, but would spoil if anyone tried to hoard it for personal benefit. Here is also a word of advice for us as Christians — we should decide all questions of worldly pleasure and of every sort of indulgence on the basis of whether it will bring us nearer to Jesus and will introduce Him as bread into our soul.

(c) THE INSTITUTION OF THE SABBATH. From the Garden of Eden till now there is no mention of the Sabbath. There is little doubt that it was at least recognized during the entire period. The way it is introduced here, without any discussion of it as an institution, would suggest that it was fully understood by the people. It now became a gift to Israel in the wilderness. This Sabbath is a symbol of our heavenly rest. God worked and made man a Sabbath, but man interrupted it by sin. He does not keep it either as a law or as a gift. He will not rest with God, and hence some went out to gather it on the Sabbath. The value God put on the Sabbath as an institution is shown in that it was to be kept as free as possible from all unnecessary work. It became valuable for health, for morals, and for religion.

(4) *At Rephidim.* At Rephidim, the next place to which they moved, three important events transpired.

(a) WATER WAS DRAWN FROM THE ROCK. Here is another period of murmuring. When they came here and found no water, the people began again to chide Moses and to complain. It is strange how we are accustomed to ask God for food and drink and refuse to trust Him for them and then sin if we run short.

The rock was smitten in the presence of the elders of Israel so that for all the future there might remain ample evidence of the reality of the miracle. The whole story is symbolic of Christ. The rock must be smitten, which is a symbol of judgment, and that by the rod, which is an emblem of the divine power. This is all the more impressive when it is contrasted with a later experience when he was only to speak to the rock. Christ gives us the water of life. He says, "If any man thirst, let him come unto me"; "Ho, everyone that thirsteth, come ye to the waters." The water that He gives is abounding and becomes in us "a well of water springing up unto everlasting life." Let us learn, too, that it was plentiful. So are the blessings that come to us from Christ, who was smitten on the cross. His Holy Spirit coming down to us is our everlasting blessing. Their physical thirst has its analogy in our spiritual thirsts. And just as they were doomed to perish if left to the resources of nature, so do we perish eternally unless we receive the blessing that God has provided by smiting Jesus on Calvary. Paul made this typical application of the incident (I Cor. 10:4) and thereby commends to us the eternal spring of refreshing which all believers have found in Christ.

(b) A CONFLICT WITH AMALEK. If the giving of the water out of the smitten rock was suggestive of the reception of the Holy Spirit, the conflict with Amalek is suggestive of the struggle that a Christian has with spiritual enemies. This is the first time redeemed Israel had come into a real conflict. Up to this time, God lived for Israel and fought for them. Now He lived in them and fought in them. It suggests how in former years and on His cross, Jesus fought for us and over all opposition won for us eternal peace and salvation and also how through the Holy Ghost in us

He is still carrying on the battle. Israel had been delivered out of the power of Pharaoh who, like Satan, tried to prevent him from serving God. Now that she was redeemed from his power, she had to combat Amalek, who tried to hinder her from a faithful walk with Him in the wilderness. Amalek illustrates the flesh and shows how as soon as we are given a new nature in Christ, we begin to combat our fleshly nature. It is suggestive of the whole story of the conflict of the church with the world ever after the resurrection of Jesus and the descent of the Holy Spirit. And let us note how the battle was won. Moses was in the mount with his hands holding up the rod as an emblem of the power of God. It is parallel to the way we are to overcome. Christ is up in heaven with the symbols of His power. He brought us life by the cross and now through intercession helps us to win our conflicts. How can we ever fail, since the intercession of Jesus cannot be interrupted? As long as Moses' hands were uplifted they were victorious, and as long as Jesus continues His intercession in heaven, we have power to overcome.

(c) JETHRO AND MOSES' FAMILY JOIN ISRAEL. Already we have seen how Moses was given a wife and children during the period of rejection by his kindred and was counted a husband of blood just as the church was called out during Christ's rejection by the Jews and through His cross He became a husband of blood to it. When, however, the Israelites received Moses, and while he was delivering them, his family was in the background, and when Israel was fully delivered, his Gentile wife again came to him with his children. So it will be with Jesus. When the Jews receive Him, Gentile Christians will be in the background and later they will join Him and come to the

front. Jethro also, on hearing of the great deeds that God had wrought among them, worshiped Jehovah as the greatest of all Gods. It was a fine sight to see all of these worshiping together—Jethro, the Gentile, the bride of the deliverer with his children whom God had given him, and the delivered Jews. Here are the three great divisions of the range of truth covered in the divine Word. The Jew is the great earthly witness of God's faithfulness and mercy and power. The Gentile learns of God's dealing with the Jews and other nations and finds that Jehovah is greater than all gods and so worships Him. The church seen collectively in Zipporah, Moses' wife, and individually in the two sons, are the most intimate of all in relation to Jesus. But all three finally meet to worship the Lord together.

Concerning the appointment of judges to assist Moses, which was suggested by Jethro, there are grave differences of opinion. Some think it was wise and highly profitable and that it is a good example of organization that should be of value to us in all of our Christian work. Others consider it as the worldly advice of one not appointed of God to lead Israel; that it appealed only to the selfish interests of Moses lest he overtax himself; that Moses did not ask God about it but took the matter in his own hand; that he, therefore, resigned the honor that God had put on him and gave part of it to another. They say that the power was all of God whether exerted through one or many and warn us not to shape our plans for the purpose of caring for our own interests.

Both of these views bring us good suggestions. Certainly organization in our work is valuable and certainly we ought not to change our plans or work without consulting God. We may, therefore, leave this incident and go immediately to Sinai, where Israel next camped.

Chapter XV

ISRAEL ENCAMPED AT SINAI

Exodus 19–40

Questions and Themes for Study. (1) How did God make known His presence? (19:16-18). How did it affect Israel? (20:18-19). (2) What ideas concerning God did they receive? (19:4-6; 20:20; 34: 14-16). (3) What are the requirements of the moral law? (20:1-17). (4) What acts were to be punished by death? (21:12-17). (5) What was the penalty for destroying an eye or tooth? (21:24-25). For stealing an ox or sheep? (22:1). (6) What three great annual feasts were the Israelites to keep? (23: 14-17). (7) What covenant was made and how was it ratified? (24:1-8). (8) What offerings were required for the Tabernacle? (25:3-7). (9) What are the divisions of the Tabernacle and what was in each division? (26:33-35). (10) Learn of the golden calf, its effect on God and Moses, and Moses' prayer (chapter 32). (11) What particular things did Israel promise to do? (34:14-27). (12) What sacred occasions were enjoined upon them? (20:8-11; 23:10-11; 30:10; 34:22). (13) What is said about the workmen and the gifts of the people? (chapters 36-38). (14) The garments of the priests? (chapter 39). (15) God's glory filling the Tabernacle?

We come now to what is probably the most important event of all the history of Israel, one of the most epoch-making events of all human history. For nearly a year the newly delivered nation encamped at the front of Sinai. During this time they were given the Law and were instructed in customs which together would mold them into a nation. There are many things to attract our attention, but we shall consider those matters that in a striking way symbolize Christ and His work and people.

169. The Holy Covenant and Moral Law (chapters 19-20). Now that they had reached the Mount, Moses began its ascent, where he no doubt expected new and special revelations from God. But God called him and sent him to the people with an oral message. He would not agree to enter into further relations with them unless, out of gratitude for what He had done for them in delivering them out of Egypt, they would solemnly engage to keep the covenant that He should make with them. Moses made known to them this message and received their solemn promise and then God made these fresh revelations and entered into fresh relations with them.

(1) *The Covenant.* Before this God made them a gracious and unconditional promise. He did not promise to give them the Land of Canaan because of anything He saw in them or because of anything they covenanted to do. It was an unconditional, "I will give." Then He had in unmerited grace spoken of their deliverance, but now He became an unbending law. He called on them to keep His covenant and obey His voice. They accepted the covenant and said, "All the Lord hath spoken we will do." In this they abandoned the gracious promise and took upon them-

selves this holy covenant. God withdrew from them into the mountain to which they could never draw near nor touch. It gave a chance to see what they could do. They were not able to pay their pledge, even if they were willing. They showed us how a helpless sinner can no more do the holy will of God than a bankrupt can pay a debt with a check drawn on a defunct bank. They failed, and we all have failed. Christ is our hope. He does our part for us and gloriously discharges us from the obligation.

(2) *The Moral Law.* We must not misunderstand the purpose and nature of the Law. It is not a transcript of the divine mind. It was not given to reveal God to us, even if it does imply that He is righteous. Grace reveals God, who is "love," not "law." But the Law shows man what he should be and reveals to him what the penalty is if he falls short of the standard it sets up. It shows him his crooked state and that he is in just the state that it condemns. As the rays of light in a dark room can reveal but cannot remove the dust particles in their path, so the Law judges and condemns but cannot give life. It could not condemn and also give life unless man was perfect or the Law imperfect. But the Law is perfect and asks us the question, "Are you what you ought to be?" and then hurls us to death when we are compelled to confess that we are wanting. One cannot be justified by putting a curse upon him. There is no way for one to get rich by having bankruptcy filed against him.

Christ, and not the Law, is our life and righteousness. In Him we are regenerated and taken out from under the power of the Law. There is no condemnation to us because we are under grace and not under law. The law demands strength where we have none. Christ gives strength where there is none. In Christ,

then, it is not circumcision or uncircumcision (not the keeping of the Law) but a new creation that will avail anything. Nor can we mix these two—law and grace. Those whom God receives in grace He will not govern by law. Just this is the glad tidings of the gospel. Now that we have become the children of God through Christ, we shall never have to stand under the terrors of Mount Sinai and its Law. We could not love God with all of our hearts and our neighbors as ourselves, and the Law could not change our nature so we could. But Jesus fulfilled these obligations for us and gave us a new nature like His own so that we are accepted of God in Him.

(3) *The Altar or Worship.* In the latter part of chapter twenty, they were instructed to erect an altar where God would put His name. They would not meet Him in the fiery mountain as doers of the Law but at the altar place, where they came as worshipers. In this altar place where He was to meet with them, no human workmanship prepared its material. All of this is a symbol of God's meeting-place with the sinner. It is in the person and effort of Christ. God is near to us in the cross. Our human efforts do not help get us to Christ because the deeds thus performed are imperfect. We need not lift a tool of legality, or climb the steps of self-righteousness. None of that will bring us to God. All we need is to come to Christ and worship at His cross, and we shall be saved through His grace.

170. The Civil Law (chapters 21-24). (1) *Condescension of God.* In the civil law, probably as no where else, we get a conception of the amazing condescension of God. How wonderful that the God of heaven, who made and controls the universe, should

be thinking about the value of a servant's tooth. He controls the world and the flight of angels, but He equally concerns Himself in needs of the crawling worm. These laws reveal to us man as being depraved and likely to show partiality, to indulge in corruption and to accept bribery. He needed these laws to correct his wicked conduct. On the other hand, they reveal to us something of the nature of God. They show us how He exacts perfect justice and will have men who violate justice punished. On the other hand, they show us the love of God. No matter how deep man's guilt and sin, He will descend low enough to reach him and lift him out of his sins.

(2) *The Servant Illustration of Christ.* As an illustration of this manifestation of grace found here, let us take the very first law—that which has to do with the servant. When he had discharged every duty and was at liberty to go out free, he could decline his freedom. Because of his love for his master and his wife and children, he might voluntarily bind himself in perpetual slavery and accept and bear in his body the marks of that servitude. This illustrates the servant character of Christ. He took upon Himself the form of a servant and bore the marks of a servant as did this Hebrew slave. First of all, he illustrates Christ's love of God, the Father. God gave Him the responsibility for the salvation of all who trust Him and in proportion to His love for the Father we may expect Him to carry out God's will. Then, too, the servant said, "I love my wife and children," and because of that love linked his destiny with theirs. This is like Christ, who loved the church and gave Himself for it. The servant gave up his freedom to be with his family, who belonged to his master. And how his wife and children must have loved him who had given so much

for them! In like manner, Jesus gave all for us, and surely we will not fail to love Him who thus first loved us.

(3) *The Divine Covenant.* In the latter part of chapter twenty-three and in chapter twenty-four, we are given details concerning God's covenant with the nation. It is valuable for practical lessons but also interesting in its revelation of truth along the line of our study. First of all, it was a covenant of law and the people had to stand afar off. This was because of their sins, and it emphasizes the teaching that our sins separate between us and God. Nor can we ever come near Him again except through Jesus. The Scripture teaches that we "are made nigh by the blood of Christ." And this is here exemplified in the dedication of this covenant by blood. The altar that Moses built had twelve pillars representing all the tribes. The blood of the sacrifice was put half on the altar to indicate God's acceptance of them and half on the people suggesting their acceptance of the terms. It shows how this blood maintained their relation to God and shows how it is through the blood of Christ, our sacrifice, that we are kept in favor with God.

The whole scene here is most impressive. God stood on a sapphire pavement and thereby impressed them with His purity and holiness. He was on a plane unapproachable by them, and they were told to stand "afar off." Here is the defiled camp below and the sapphire pavement above. But the altar below tells something of how to escape from that pollution to the mount of God's presence. The blood was clearly the only title they had to stand in the presence of God, who is a "devouring fire." But on the basis of that blood, they could see God and eat and drink in perfect peace. With all of this mercy and forbearance

provided, Moses went away into the mount with God. There he received the "pattern of things in the heavens" which were found in the tabernacle and its services. Here are symbolized the person and work of Christ and the love and grace and salvation He provides.

171. The Tabernacle (chapters 25-26). We come now to a section where the spiritual beauty cannot be surpassed. But it cannot be understood except by the aid of the Holy Spirit. It has to do with "the patterns of things in the heavens" and must be read and studied in heavenly light. Each part and element of it and all of its furniture are important and impressive as illustrative of Christ and His work.

(1) *The Purpose and Order of it.* It was intended as a place where God could dwell among the people and as a "pattern of things in heaven," illustrating the body of Christ, Who became flesh and tabernacled among us. This is all the clearer when we observe the order of things. On the inside of the veil was the ark, representative of the heavenly throne where God dwelt. Next was the brazen altar and the court in which it stood. The former symbolized God's throne, which is established in justice and judgment; the latter is the place where the sinner may approach to find mercy and truth. Man could not approach the ark to meet God, but God could and did come out to the brazen altar to meet sinful man. In just this way, Jesus came all the way from the heavenly throne to the cross. He gave up all the glory and took upon Him all the shame involved. He then went back again to the throne and pledges that we may return with Him. In Christ, God came down to the sinner, and the sinner was brought up to heaven and to God. Let us note also that all the way from the ark to the brazen altar was sprinkled

with the blood of the covenant, so that the ransomed worshiper would be constantly reminded that his acceptance with God rested upon his sacrifice. So likewise, we are to keep ever in mind that Christ and His sacrifice are our source of mercy from God.

(2) *The Ark and Mercy-Seat.* Already we have indicated that the ark was the base of God's throne. It was inviolable and preserved whatever was placed within it. It saved Noah and his family from the flood of judgment; it saved Moses, the "proper child," from death in the waters of the Nile. This ark preserves God's covenant, written on the tables of stone, unbroken among the people. Moses broke the first tables, showing how man's covenant is abolished and that his works could never furnish a basis upon which Jehovah could govern. But the second tablets were preserved whole in the ark as the seat of the power of God. The mercy-seat rested upon the top of this ark. Jehovah came down from the fiery mountain and could sit on this mercy-seat because the tables of the law were kept unbroken within and beneath it. The symbols of power and justice in the cherubim rose above on the right hand and on the left. It was a throne of grace founded on divine righteousness and supported by justice and judgment. Here God issued His commands, softened and sweetened by this gracious source and by the medium through which they came. Now, all of this is a figure of Christ and His work. Be it remembered that the blood of the sacrifice was sprinkled in that mercy-seat. Then, too, Christ kept and magnified the law in His body and became a propitiation and a mercy-seat for believers. God can dispense mercy through Christ because in Him there is no broken law. It is mercy and grace resting on perfect righteousness. Nothing less than perfect righteousness would satisfy God, and

nothing less than perfect grace could avail to save the sinner. But these were met in the cross. Here "mercy and truth are met together; righteousness and peace have kissed each other" (Ps. 85:10). Here man takes his place as a sinner and God takes His place as Savior. A righteous God and a ruined sinner meet on the blood-sprinkled platform, and everything is settled in a way that will perfectly glorify God and eternally save the sinner.

(3) *The Shew Bread and Golden Candlestick.* These have to do with Christ and His people.

(a) The shew bread, with its fine flour and frankincense, are suggestive of Christ's perfect manhood and devotion to God. It was eaten by the priest and is a symbol of Christ as the heavenly shew bread, which is all the time before God in heaven as the food of the priestly family of the saved to whom He is the bread of life. It was to be eaten seven days and indicates the perfection of the enjoyment of Christ.

(b) The golden candlestick, with its seven lamps, has to do with the perfect work of the Holy Spirit, which is based on the completed work of Jesus. The seven lamps were connected with the golden shaft and were to be kept trimmed and burning by Aaron, the priest. Here is the suggestion of how the light of the Holy Spirit is connected with the perfect work of Christ and that the work of the Holy Spirit in the church depends upon the work of Jesus, our High Priest. Whether the church will shine depends upon Christ's work on earth and in heaven—upon His sacrifice and priesthood. Here also are emphasized the privileges of Christians. We are the priestly family of Christ. As priests unto God, we enter into the holiest place by the blood of Christ. Our place is at the table

feasting on the priestly food and living in the light of the Holy Ghost.

(4) *The Curtains and Coverings* (chap. 26). We come here to a work of great beauty.

(a) The curtains were of pure linen in red, purple, and blue, with skilfully worked cherubim in them. It was the finest of material and, when we remember that God was to dwell in it, as He did in the body of Jesus, we may regard it as somehow reflecting the perfect manhood of Christ. In His incarnation, Jesus was spotless. This alone rendered Him available as a sacrifice for our sins. He was born pure and remained so. Forty days' temptation found in Him no response to that which is evil. He could touch a leper and still remain clean. His body was not to see corruption, as were the bodies of other men. Being thus perfectly holy, He could become our sin-bearer and bear "our sins in His body on the tree."

(b) The colors also are impressive. The blue is an eternal and heavenly color and points to the heavenly character of Jesus. While He was a man, He was also the Lord from heaven. All His springs of joy and the sources of refreshing for His spirit were in heaven. He came down from heaven and was yet in heaven (John 3:13). Purple is the royal color and reminds one of Him who was born King of the Jews and Whom in His death Pilate designated in the language of religion and science and government as King of the Jews. He is now King of light, received up in heaven until all enemies are put under His feet. The scarlet is the blood color and is produced by death. Here is the very groundwork of Christ's connection with the church. He gave Himself for it. He was not only spotless and heavenly in His nature, but was a suffering One who would suffer for us and bear our sins.

(c) The size and union of the curtains. The curtains were all the same size and the same number on each side. This suggests the unity and consistency of the character of Jesus. Each side of His nature and work was alike perfect. He was perfect God and perfect man. All of His work was in harmony with all the rest. One side may have represented His relation to God and the other His relation to men. He loved and exalted God and also men. He would render to both God and Caesar what was just to each. All the curtains were bound together with loops of blue and touches of gold. Here was the heavenly grace of the blue and the divine energy of the gold by which He continued the interests of God and man.

(d) The other curtains. First, the curtains of goat's hair. These were put over the curtains just described and covered all their beauty from those who were on the outside. Only those on the inside could see the blue and purple and scarlet and fine-twined linen. Here is an illustration of how few see the beauty of Jesus. Outwardly, He seemed to be as "a root out of a dry ground." "There was no beauty in Him that we should desire Him." He was not popular, and none could come unto Him except the Father drew them. Preachers and other Christian workers should remember this. Do not abuse sinners. They cannot understand Jesus. But persuade them to come within Him, beyond the covering of goat's hair, where they can see His beauty. The ram skins dyed red indicate how Christ's consecration to God was expressed in death and assured His life habit as one of devotion to God. The seals of skins, or badger skins, denotes watchfulness and shows eternal vigilance with which He protects the interests of both God and man. In all of these curtains and coverings, we may discover the hidden excellencies and the out-

ward unattractiveness of Christ. They indicate what He was in Himself toward both God and man, or what He is in the opinion of faith and in the opinion of nature.

(5) *Concluding Matters.* Two other matters are suggestive.

(a) The wood and boards. All of this was of acacia wood, the very wood of which Noah made the ark and which Isaiah called "a root out of a dry ground" to symbolize Jesus. This wood was used to make the ark of the covenant and the boards that went into the framework of the tabernacle. It was also used in the altar for the burnt-offering and for the altar of incense. In this again we have a consistent figure of Christ that runs through all the Old Testament.

(b) The three parts of the Tabernacle—the Court of the Tabernacle, the holy place, and the Holy of Holies, or most holy place. The entrance to each of these, including the great veil that enclosed the Holy of Holies, was made of fine-twined linen in blue and purple and scarlet and suggests that Christ is the doorway into every field of glory, whether in heaven or on earth. If we can get this lesson, and this study will help us to see it better, our hearts will find a new joy.

172. Brazen and Golden Altars (chapters 27, 30). It is hard for us to express all the divine significance represented in these two altars and brazen laver.

(1) *It Is Interesting to Note How Gold and Brass Are Introduced into the Furniture of the Tabernacle.* Gold is a symbol of divine righteousness, or of the divine nature of Christ. It is inside of the Tabernacle and connected with the ark of the covenant, the mercy-seat, the table, the candlestick, and the altar of incense, and has to do with the divine nature and the inherent personal excellence of Christ. Brass is outside of the

tent of the Tabernacle and is seen in the brazen altar and vessels of brass as well as the brazen laver. These symbolize righteousness and demand judgment on sin.

(2) *The Brazen Altar.* This is the meeting-place of a holy God and a sinner. We come there in the power of the blood of the atonement. There Christ meets the fire of divine justice and the divine wrath is quenched. This altar meets the needs of man's guilty conscience. Here we see our sins reduced to ashes so that they cannot come back again. God's righteous claims are satisfied. Nothing but ashes is left, and there can be no more burning, and so we may enjoy an everlasting peace. God made Christ "sin for us." Our sins were judged in the cross, and we are fully justified. We must not doubt the perfect work of Christ! If anything is left against the weakest of believers, Christ's outpoured life did not put away all of our sins and His work was not perfect. Here is the secret of the happiness of the disciples of Jesus. We are not to trust our feelings or frame of mind or the fruits of our lives, but trust in what God did at the brazen altar.

(3) *The Golden Altar of Incense.* This altar stood between the brazen altar and the golden candlesticks. This shows something of how God will manifest Himself to man. The sinner, having been to the brazen altar and having seen his sins put away, can then, as a priest, worship in the holy place and enjoy the beauty and excellence of Jesus, the God-man. This was the purpose of the altar of incense. It was a place of worship — the Christian place. There is no remembrance of sin. The altar is pure gold. Everything in sight—the table, candlestick and altar—is pure. Any trace of sin would destroy our worship. But everything points to the perfections of Christ and our souls

contemplate the fragrant odor of Christ as it ascends acceptable and well-pleasing to God. The weakest saint rests upon the same hope as the strongest. Here is the condition of our worship. We must go first to the brazen altar and with all sin left there we can worship. Christ must secure for us forgiveness of sin and then we can please God no matter how feeble our efforts. How closely related, then, are these two altars! Christ's intercession is founded on His sacrifice. Everything rests upon the foundation of the blood of His atonement.

(4) *The Brazen Altar.* This was a vessel of washing. They washed their hands and feet. This was an emblem of their effort to maintain a pure life. It suggests that we need pure lives if we are to be in the divine fellowship. Without this we could not enjoy the divine presence, seeing it would condemn us. Let us often use this brazen laver and as the priestly family of God come to God at the altar of priestly worship. The looking-glasses would show the need of cleansing just as the work of God does for us, and until we are cleansed in works and ways (hands and feet) we need not try to worship.

173. The Priesthood (chapters 28-29 and Leviticus, chapters 8-10). We come here to one of the most suggestive sections in the whole story. Only the most outstanding things can be mentioned.

(1) *The Priests Themselves.* The sacrifice they made gave the people peace with God. (The priest brings us into the presence of God and keeps us there.) They made two kinds of sacrifices, one of praise to God and the other of benevolence to men. One hand was lifted up to God, presenting incense, and the other was held wide open to men and ready to minister to them. They

were made priest by "the law of carnal commandments" and "could not continue by reason of death," but Christ, our Priest, is made such by "an oath" because being perfect and abiding, we are never to have a change of priests. All the people assembled around the door and were allowed to see the priest, his sacrifice, and the beauty of his robe. Everything points to Christ as our High Priest and the connection of believers with Him. On the one hand, we are here on earth with all of our weakness, while Christ stands for us in heaven; on the other hand, we are members of His body, dead and raised and glorified with Him. The story and instructions here also point out the efficacy of the blood. It was necessary in every part of the divine service. Blood on the ear suggested their preparation to hear the divine messages; blood on the hands would enable them to do divine service; blood on their feet would permit them to tread in the divine sanctuary. Note also the authority of the Word of God in it all. They were not to follow expedience or what pleased themselves but were to do the Word of God. This is brought out in the case of Nadab and Abihu. They were true sons and true worshipers but followed their own way instead of God's way. They decided that one kind of fire was as good as another and were punished because they did not yield entirely to God's way. Here let us not by this be deterred from coming to God as worshipers, but let us know that while we are secure as priests we have our weakness and may fail our duty as such and be constantly on guard lest we displease God.

(2) *The Priest's Garments.* Everything here is important. It is perhaps true as in other matters that they did not see the full significance of it in relation to Christ, but with the light that we have on His life work

we can see its value and force as an illustration. The robes refer to the needs of the people and express the functions and qualities of the priestly office.

The ephod was the great priestly robe inseparably connected with the shoulder plates and the breast plate. This showed that the priest's shoulders of strength and the love of his heart were both wholly committed to the interest of those whom he represented. Transferred to us, it suggests that the strength and love of Christ are ours forever. The weakest of all of His saints is supported by the same strong shoulders that uphold the world, and His heart beats with undying affection for the weakest and most neglected saint in the world. This is further illustrated by the names of the twelve tribes being engraved in precious stones on the shoulders and on the breastplate of the high priest. All the tribes, weak and strong, had their names in precious stones and set in the strength and love of the priest. God had them put there and maintained them there. No one could go into the Holy of Holies where the priest was and snatch a single name from the breastplate or shoulder plate. They were there in the presence of God, out of reach of enemy, or of evil. To lose one name would have been to destroy the beauty and completeness of the priestly robes. In spite of errors, or weaknesses, their names all glittered before God with the unfading brilliancy of the precious stones.

Here is our comfort. The brighter the light, the more beautiful the precious stone. The names were more beautiful in the Holy of Holies as the fire of God's presence shone upon them than outside where the people were. So also is Jesus in heaven before the throne of God with the name of the buffeted and self-abased Christian emblazoned on His heart. We ought to try to live above reproach, but how our names look to men

is not of prime importance. If we are Christians, our names up in heaven where God is, shine in all the divine effulgence of Christ. Our prospects for heaven will look better than they do down here on earth. Our tears may so dim our eyes that we can hardly see the precious stones that bear our names; but they are there, and God continually sees them supported by the strength and bathed in the pure love of Christ, and that is hope enough to bring us a settled peace that nothing can shake. Our hope of eternal blessing is as enduring as the strength and love of Christ, our Savior and High Priest.

Several other matters of importance must be mentioned briefly. First of all, Urim and Thummin were introduced into the breastplate as a sign of God's communication with Israel. It indicated that He would let them know His will. Likewise, Christ, as our High Priest, not only bears continuously our interests in His heart, but through the Holy Spirit communicates to us God's counsels on all matters. Here, also, is the girdle of the priest's robe, which was an emblem of service. Just this was the work of Christ. Nothing could check Him from His purpose to serve. As servant, He cared for all the interests of the divine will and, entering upon His service with all the dignity and virtue and glory of both His human and divine nature, we are assured that the task is not too great for Him. This girdle had in it the gold and blue and purple and scarlet and fine twined linen and suggests that Jesus is all we need. He is our victim at the brazen altar and our girded High Priest over the house of God. Again, we must behold the robe of the ephod. It was solid blue, to express the complete heavenly character of the priest. At the bottom of it, hung golden bells, the sound of which, when he was out of sight, would assure the

people that the priest was still alive and active. They knew the priest was accepted of God and their case was safe in his hands so long as these bells told them that he was still alive. This, again, is our hope and joy. As long as Jesus is alive up in heaven, our case is safe. He said, "Because I live, ye shall live also." And both by His fruit and by the testimony of the Holy Spirit, we know He is alive in heaven. This robe also had on it pomegranates, which were an emblem of His fruitfulness. Certainly we must not be too imaginative here, but when we remember that the pomegranate had a number of seeds floating in a red fluid, it illustrates the power of the fruit of Christ to reproduce itself through the blood of Jesus. It is a token of how the seeds of life are contained in the blood of Christ. The mode of introducing the gold into these robes is also interesting. It was to be a wire of gold in all the rest. It tells of how the gold of Christ's divine nature was woven into all the various elements of His perfect humanity. This beautiful union was worked out in all the scenes of the Gospels. In storm on the Sea of Galilee, He slept as a man and then calmed the storm as a God. He could weep at the grave of Lazarus and immediately raise him from the dead. In many other cases, He showed how at home He was in both spheres.

(3) *Preeminence of Aaron Over His Sons.* Before closing our discussion of the priests, we must notice the preeminence of Aaron, the priest, over his sons. This is seen first of all in the plate of gold he always wore on his forehead, having on it the inscription, "Holiness unto the Lord." His sons were a priestly family accepted of God because of their relation to him. It was all "that they may be accepted before the Lord." Just this is our relation to Jesus, Who is ever in the presence of God for us and in Whom we are accepted because

of His holiness. If we are weak of faith and tempted to be discouraged because of our imperfections, let us behold the plate of gold and its inscription as the measure of Christ's acceptance and remember that our acceptance is in Him. In the second place, it is seen in the girdles and bonnets and linen breeches they wore. Aaron's robes represent the inherent essential qualities of Christ. Their coats, bonnets, etc., were for glory and beauty and point to the graces with which the church is endowed by reason of its connection with Christ, the High Priest. Their connection with Aaron gave them all their honor and beauty, just as our relation with Jesus gives us all of our spiritual standing and blessing. He is head over all things (creation, angels, and the church) and we are exalted in Him, but all of us gladly prostrate ourselves at His feet and remember how it was said of Him, "He was anointed with the oil of gladness above his fellows." His anointing is the third way in which His supremacy is indicated. Aaron washed and was rendered typically holy while Christ was actually holy. Jesus was anointed or set apart for us, and we are counted holy because we are linked to Him. Note again that Aaron was anointed with oil before the shedding of the blood of sacrifice, but his sons were not anointed till after the blood had been shed. Now this anointing oil is emblematic of the work of the Holy Spirit, and the figure exactly fits. Christ was anointed by the Holy Spirit before His death on the cross, but the church did not receive the Holy Spirit until after His death. That anointing prepared Him as priest to make the all sufficient sacrifice of Himself, and now that He is alive and back in heaven, we have the Holy Ghost shed abroad in our hearts.

174. Atonement Money and Estimate of Those Making Vows (Exod. 30 : 11-16; Lev. 27). In these matters, we have the provisions of law and grace, the requirement for salvation and for service. In the matter of atonement, out of which comes our salvation, all stand on the same plane and must present the same price. Capacity or attainments make no difference. All of our intelligence and experience and devotion are swept away, and we have to fall back upon the simple, divine, unchanging, and soul-sustaining doctrine of the atoning blood of Christ. Whether it be the great Apostle Paul or the very weakest saint, they are on the same level. The everlasting ground of their rest and salvation is not their devotion or fruitfulness but the precious blood of Christ. Atonement is the first thing we must have, and we must never get out of sight of this well-spring of the soul's eternal delights. In heaven we shall sing, "Unto Him that loved us and washed us in His own blood be glory and dominion and power for ever and ever."

But when we make vows, it is different. Moses, as the representative of the Law, must exact a definite sum according to the claims of God. He values him according to the "shekel of the sanctuary." This was the same for all. It was the requirement of the Law. If he was poor and could not meet this estimate, he presented himself before the priest, who put a new value upon the man who had vowed according to his ability. Thus it is always — when we can't "dig," we must "beg." Having failed to meet our obligation, we plead for mercy. We must measure up to the demands of the Law or accept the good offices of Christ, the Priest. But, thanks be to God, He has provided the atonement for all of us so that it may not be lacking

in the matter of duty. He does not require anything beyond our ability.

175. Anointing Oil and Incense (Exod. 30:22-38). These furnish us with illustrations of the inherent grace of Jesus and of the graces of the Holy Spirit that are centered in Christ. The anointing oil was not to be put on man's flesh, showing how only the renewed man could receive His blessings. The Spirit was seen in Christ's conception, in His baptism, in His temptation, and was sent down by Him after His ascension. In Ps. 133 : 1-2, we learn that the head of the priestly house was anointed with this oil, that everything about him, even the hem of his garments, was touched by its precious effects. It shows how all good is connected with Christ and that all of us who are connected with Him may receive the blessing of this holy anointing. There was to be no counterfeit of it made, showing how we cannot imitate the fruits of the Spirit but must really be of Him if we are to manifest His works. The incense was of no particular amount, showing how the graces of Christ are without measure. None of this was to be made for themselves but was to be placed "before the testimony." This suggests that God alone can fully appreciate all things in Christ. Men and angels will enjoy Him to their full satisfaction, but God alone can fathom to the full all that there is in Him to enjoy. There was to be the same amount of each of the ingredients, all beaten very fine. Every feature of Christ was alike complete in the perfection and all were so finely beaten and so thoroughly mixed that there was due proportion. Every little particle would emit the odor of the whole, so that however small a portion of Him God looked upon, it would be found to have the perfections of the whole.

176. Call and Work of Bezaleel and Aholiab (chapter 31). Here we see the authority of God over the work of His people. We cannot appoint ourselves; neither can other men appoint us to the work of God. He alone has the right to set for us our tasks. This is indicated by the way He says, "I have." And note that they were called and given the skill to beautify the sanctuary, which should be the abode of the presence of the glory of the God of Israel. It shows us how in our day we ought to give our skill and energy to building up the church, which is now the dwelling place of God among men. It is interesting, also, that every Israelite had some part in the divine program. So each of us should promote the interests of God's house—the church—and Christ's cause in general. All who are not doing so are contributing to the godless schemes of the world and of Satan.

177. The Golden Calf and Tables of the Law (chapters 32-34). These chapters introduce an entirely different scene. We have been seeing "the patterns of things in the heavens," where Christ is all in all. Now we come down to earth to behold the wreck of everything that man touches.

(1) *Abandoning Jehovah.* They said, "Make us gods." They had come to such degradation that they preferred a manufactured god to Jehovah. A visible calf of gold was more desirable than an invisible though ever-present God. This is the way with man. He prefers a visible counterfeit to an invisible reality. We want to walk by sight and not by faith, and hence we tire of going to an invisible priest or of trusting an unseen arm. Observe that the rejection of Jehovah was complete. They said, "These be thy gods," which brought thee out of Egypt, and they built an altar and

declared a "feast unto the Lord," the calf. Aaron, the yoke-fellow of Moses, led in all of this and thereby made the situation all the more serious. The trouble was they could not wait for Moses and were not themselves in the presence of God. Moses, up where God was, had no trouble in knowing that the calf was not God. Like Israel, we commit all sorts of gross evil when we are out of the divine presence. Our trouble is that Jesus (as was Moses to them) is gone to heaven and we cannot wait for His return. He is safe in God's presence as was Moses and can bring us the will and blessing of God if only our faith will remember that He is there for us, and we trust Him.

(2) *God's Anger and Moses' Intercessions.* God saw the evil of Israel down at the camp and told Moses to go down to them. He called them a stiff-necked people whom Moses had brought out of Egypt and proposed to destroy all of them and make a great nation of Moses. When Moses reached the camp and saw their sin, he threw down the tables of the Law and broke them and punished the people. Then Moses made a plea for Israel and refused anything for himself without them. In this, he displayed grace like Jesus, the great Prophet like himself whom God would raise up. His plea was not based upon any merit either in the character or conduct of Israel but on the ground of the glory of God. He wanted God to vindicate His own name and to accomplish His own oath. He forgot himself and thought only of God. He differed from Jesus in that he broke the Law while Jesus kept it; he said "peradventure I shall make an atonement for your sin." But we do not have to wait to see "if haply" Jesus will be able to redeem us, for He has already made full and satisfactory atonement and has already presented the memorials of it before God.

(3) *God's Presence Withdrawn.* Now God sent them forward on their way to Canaan, but would not go in their midst, lest He consume them. This appears as an act of mercy. Their feasting and singing were suddenly changed to lamentation. The tables of testimony were in fragments. God had made them strip themselves of all ornaments. And now He had the Tabernacle put "without the camp." They had disowned God and replaced Him with a human invention. He was not and could not be there, and so He disowned the camp as the place of His dwelling. Everyone who sought Jehovah had to go to the Tabernacle without the camp. Individuals and not the whole corporate body now dealt with Him. This is a figure of Christ, Who is now "without the camp" and to Whom we must go forth if we are to find holiness and are to keep free from the defilement of the camp. We must separate ourselves from the world and come to Jesus if we are to be saved. Moses now pleads for God's presence to be restored. He did not want to go up into Canaan without Jehovah's presence. He asked for it as an evidence of divine grace—"because they are a stiff-necked people." Such a people needed God, and none but God could bear with them. Both God's honor and their blessing required it. In reply, God promised to be with them and to give them aid in the desert and rest in the end. It was a promise of supplying their present need and giving them future glory. He also renewed the tablets and had them hidden in the ark of the covenant as the seat of mercy and judgment, where they could not again be broken. In this God reveals Himself as an authority in His government, while in the cross of Christ He is seen as merciful.

178. Spirit of God's People (chapters 35-40). Already we have discussed the Tabernacle in its most important aspects, but here we have the erecting and dedication. Their conduct in this matter had in it two matters of importance touching the spirit and the conduct of God's people in any and all times.

(1) *There Was Voluntary Devotion.* What a picture of free-giving they present! There is no suggestion of heart-moving sermons or appeals but there was joyous and liberal giving. Rulers and men and women all gave until there was "much more than enough" for the service and work. This resulted because "they were willing-hearted" — because their "heart made them willing." These and four or five other similar sayings indicate how voluntary all of this was and how glorious was the service. Now, as then, we need to have a voluntary spirit in all of our service in the church and our denominational work.

(2) *There Was Absolute Obedience.* God had given direction for the smallest details of the work so that there was no place left for Moses to exercise his own judgment, or to use any of his own devices or plans. The Word of God was sufficient. The glory of God filled the Temple, because it was like the pattern God had given. Here is our trouble. We have counted some things unimportant and have left some things out of our lives or have put some things in that do not belong there. We seem to proceed on the basis that the Word of God does not give sufficient direction for all the details of our worship and service. The glory of God is not upon us because we do not fit the minute details of the pattern showed us for our personal salvation into our daily walk and make them the rule of our assemblies.

Chapter XVI

STILL ENCAMPED AT SINAI

(*Leviticus*)

Questions and Themes for Study. (1) What is offered, how offered, and the result to be attained in each of the offerings? (chapters 1-6). (2) Describe the ceremony and conduct in consecrating Aaron and his sons (chapter 8). (3) What animals were clean and what might be used for food? (chapter 11). (4) What is the law of pure marriages? (chapter 18). (5) What feasts are described in chapter 23, and how is each observed? (6) What is the law of the sacred years? (chapter 35). (7) What is the law of vows and tithes? (chapter 27). (8) Tell the story and explain the meaning of the scapegoat (16 : 20-28). (9) What was done with a blasphemer? (24:23). (10) What was forbidden for them to eat? (17 : 10-16). Why? (11) Memorize 10:10 and 19:2 as best verses.

179. The Position of God. Exodus closed with God having filled the Tabernacle. It was now to be His dwelling-place among Israel. He was on the mercy-seat, where His gaze would be met by the blood of the atonement and not the wicked and stiff-necked people. The priest brought in there the blood, which was a figure of the blood of Christ, which cleanses from sin and

justified God in dwelling among them. If we are to understand the Book of Leviticus, we must fully understand this position. In it we see perfect holiness and fulness of grace combined and united. Always God speaks to us in holiness. On Sinai, His holiness was connected with a "consuming fire," while at the mercy-seat, that holiness was united with forbearing grace. Now, all of this is finely illustrative of the union of holiness and grace seen in Jesus. Just this must especially be kept in mind as we now study the several offerings.

180. The Burnt-Offering. In this offering with which the book opens, we see an illustration of Christ as a spotless offering unto God. It was especially to satisfy God and well illustrates the way in which Jesus came here to do the will of God. In everything, even in death, He knew no other desire except to do the will of Him who had sent Him. He was ready to be obedient even unto death. This was indeed a sweet savor unto God and was an amazing thing, showing how there was in Him perfection that could alone be understood and appreciated by God, the Father. The Gospels, in recording His glorious earthly career, show us how the Father delighted in Him.

(1) *The Voluntariness of It.* Christ offered Himself "without spot unto God." He said, "I lay down my life," and in giving His life on the cross, He voluntarily did that which above all else was pleasing to God. Above all things else, God loves sinners and wants them saved. In seeking to do the will and promote the glory of God, then, Jesus could do nothing else that would so thoroughly accomplish it as to redeem us. He was not only bearing sin as He hung on the cross but was willingly fulfilling the will of God. In this

cross, the longing of the sinner is satisfied, the joy of the Christian is made full, and the amazement of angels is aroused. In the burnt-offering God is delighted. It is good that this offering comes first in the list. We look first at that which is perfectly acceptable to God, and if He is satisfied with it, we ought to be.

(2) *The Sacrifice Itself.* It was a male of the first year and "without blemish." This was a type of Jesus Christ offering Himself as the perfect accomplishment of the will of God. There must, therefore, be nothing in the sacrifice that would express either weakness or imperfection. There are offerings of females showing the weakness of the apprehension of the worshiper. But here we are representing the essential glory and dignity of Christ's person, which forms the basis of Christianity. He gave that dignity to everything He touched when He came to us in the flesh and stooped down from His glory. In the flesh He perfectly glorified God here where all was hostile to Him. There was in Him far more than men could see. His cross, as foreshadowed by the burnt-offering, had in it some elements that only the divine mind could comprehend. God alone could fully appreciate the cross as an expression of Christ's perfect devotion to Him. Between the cross and throne of God there were communications that were far above the intelligence of any other than God.

(3) *The Manner of Making the Offering.* Here are several important facts.

(a) THE OFFERER PUT HIS HANDS UPON THE HEAD OF THE OFFERING. This was a matter of identification. The act signified that the offerer and the offering became one in the case of the burnt-offering. When we apply this to Christ and the believer, it enforces a very precious truth—that the believer is forever identified with Christ and accepted in Him. This truth is fully

amplified in the New Testament. It is said of us, "Ye are complete in him"; "Ye are accepted in the beloved"; "He that is joined to the Lord is one Spirit" (I Cor. 6:17; Eph. 1:6, 5:30; Col. 2:10). This is a ground of lofty confidence and also of profound humility. We, as the members of the body, are accepted with the Head. How can Christ, the Head, have one degree of acceptance and we, the members, have another degree of acceptance? If He is completely justified before God, so are we. We stand before God on a par with Jesus. This means that there can be no progress or degrees in justification. The first day a person trusts Christ, he is as much justified as is the best of saints with fifty years of service. He is either justified or not justified. There may be increasing wisdom and joy and faith, but the day he believes, he is as much justified as if he were already before the throne of God; this is so because he is identified with Jesus.

(b) SLAYING AND PREPARING THE OFFERING. The blood was sprinkled upon the altar and not on the offerer. This is consistent with the whole. Christ, as seen in the burnt-offering, is for the heart of God. It is to please God and not to satisfy the sinners. There is here no remembrance of the awfulness of sin but of Christ's unselfish devotion to the Father. This is the side of atonement that represents Christ's atonement as a "sweet savor" to God. Then, too, it was to be flayed and cut to pieces. The flaying would reveal the perfections within and well illustrates Christ's devotion as deeply hidden and perfect within the inner parts of His soul. His was no mere outward, or surface, love and perfection. In cutting it to pieces, every part was shown to be as pure and perfect as was the whole. Look at the burnt-offering as a whole and one sees perfection.

Look at it in all of its parts, and we see the same perfection. So was Christ and His work as a whole and in all of parts, "without blemish." The washing of the inwards and legs was to show that it was clean both within and without. So is Jesus complete in both the outer and the inner parts of His being. With all this preparation complete, the victim was burned. It was all burned and none of it eaten by the priest or worshiper. This would show how it was all for God. The ashes sat there by the altar as an evidence that the sacrifice had been accepted.

(c) THE PLACE AND PARTICIPATION OF THE PRIESTS. The priest, in serving, put on white linen garments. In this, he took in type the place of Christ in His perfect righteousness. In making the offering, there must be ceremonial cleanness even as Jesus was perfectly clean. The sons of Aaron, the priest, had a part in arranging the parts of the victim. In this they are suggestive of the Christians who join in with God in contemplating the beauties and perfections of Christ's obedience. They were not convicted sinners but worshiping sinners. They are representations of Christ's believers, who are invited to stand around the cross as represented in the burnt-offering and as worshipers behold an offering that is wholly acceptable to God. How it must have thrilled them to behold this glorious sacrifice! How much more can a Christian rejoice in the perfect sacrifice of Jesus!

181. THE MEAL (MEAT) OFFERING. We come now to the offering that represents the perfect life of Christ, just as the burnt-offering represented His death. There is no blood in this offering because it represented Christ as He walked and talked among us. This makes this

offering one of deep significance, and we study it with keen interest. It also emphasizes the importance of the doctrine of Christ's humanity. If we hold in mind this doctrine, we shall be greatly aided and comforted. It means that we have in heaven appearing before God for us a real human brother who has in Him everything our hearts need—love and sympathy and wisdom and strength. And every quality of His perfection is in due proportion in Him. His hand is open to every case of need and closed to every form of waste. He would feed five thousand and also save the basket of fragments. Three matters are important.

(1) *The Materials.* First of all, the flour out of which it was made must be fine. This would suggest that in Christ there is nothing coarse or rough or unequal. It is the basis of Christ's death and suffering. It was necessary for Him to come in the flesh so that He could die and that His humanity must be perfect so that it may be ready for action at any and all seasons. There was also oil, which as at other places represents the Holy Spirit. There are two aspects of this spiritual work. It was mingled with the fine flour. This is a suggestion of Christ's deity in connection with His humanity. The Holy Spirit came upon the virgin, and she conceived in her womb. Then it could be said, "That holy thing that shall be born of thee shall be called the Son of God." Christ did not take our fallen nature into union with Himself. By the conception through the Holy Ghost, His body could be called "that holy thing" and suggests the fulfilled Scripture, "A body hast thou prepared me." We are not united with Christ by the incarnation, but by the resurrection. But the oil was also poured upon it. This suggests the way in which the Holy Spirit anointed Jesus. Although He was the Holy One possessed of all the "fulness of God,"

He did all things by the power of the Holy Spirit. He cast out devils in the Spirit of God and offered Himself without spot to God by the eternal Spirit. "Not by might nor by power but by my Spirit, saith the Lord." The *frankincense and salt* were very closely related to the oil. The oil testified to the power of the Spirit and the frankincense suggested the object of it all. The oil shows how He did everything by the power of God and frankincense indicates that He did it all for the glory of God. All of the frankincense was burned as a sweet savor to God and showed how all the excellencies of Christ and all His perfect actions were given to God as fragrance from His perfect Person. The salt was for saving and seasoning. If the frankincense was pleasing to God, the salt was profitable to man. One was attractive while the other was good and helpful. *Leaven and honey* were to be excluded. In the first is an emblem of impurity, in the latter there was enticement. Christ was to have in Him nothing sour or impure or puffed up, nor was He to be carried away with enticement and give Himself over to pleasure and ease.

(2) *Preparation of the Offering.* It was prepared by fire, "baked in an oven," "in a pan," "in a frying pan." This represents the suffering of Christ in His life. It was not suffering for sin, because there was no blood in it. He did that in His death. But during His life, He suffered for righteousness. He was a righteous One standing among sinners and on God's behalf suffered while yet alive the opposition of sinners and Satan. There was no wrath of God in this, and He was not forsaken of the Father. But He "took our infirmities and bore our sickness." He had no infirmities of His own and had no necessity of having affliction, but by reason of His sympathy and compassion He took

ours and bore them. He also suffered in anticipation as He stood in the shadow of the cross. He often spoke of His coming death. He saw the garden and said, "My soul is sorrowful even unto death." He prayed, "Let this cup pass from me." The awful cup was being mixed, and He saw all that men and Satan could do as He bore the sins of the world. In this, He also showed us what is to come to us. According to our faithfulness shall we meet the opposition of wicked men. Also, we shall suffer in sympathy with men.

(3) *The Persons Who Partook of It.* None but Aaron and his sons were allowed to partake of this offering. Those who ate it must be holy and must eat it in a holy place. If we, as the priestly family of Christ, are to feed upon the holy portion of the meat-offering, our place is in the church and our practices and associations must be good. We cannot have the communion of the body of Christ if we are practicing evil. As the sons of Christ, the true Aaron, may we have all the strength suggested by the fact that only males are to partake of it; may we take our proper place at the sanctuary as those who have priestly standing; may our communion of the body of the Lord be unbroken; may we have all the oil and frankincense and salt needed, but no leaven, bread, or honey!

182. The Peace Offering. Here we study the third and last of the sweet savor offerings, and as we look into it and remember the significance of the two already studied, we shall be impressed more fully that it requires all of these sacrifices fully to illustrate the many-sided view of Christ. In considering this offering, we do well to compare it with those already studied.

(1) *Compared with the Burnt-Offering.* In the burnt-offering, we see Christ enjoyed exclusively by God,

while in the peace-offering the worshipers in communion with God are enjoying Him. This fact allows for several points of difference. There is no flaying and cutting to pieces and washing of the inward parts and legs. The worshipers could not comprehend all the perfections and hence the searching process by which it was assured that the burnt-offering was perfect enough to satisfy a holy God was unnecessary. It could, in this case, be either male or female. This was because of the weakness of the worshipers. In either case the victim must be "without blemish." But a female (which speaks of weakness) was allowed because of the weakness of the worshiper, who did not have the capacity fully to enjoy the blessed Savior Whom the victim represented. Again, all the burnt-offering was consumed by fire, while in the peace offering only the fat and kidneys and caul were so burned. These most excellent parts represented the inward and tender sympathies of Jesus and showed how they were all devoted to God. But the breast and shoulders were for Aaron and his sons and represent true believers as they feed upon the love and strength of Jesus. In the peace-offering, therefore, we contemplate One who has a place in His loving heart and on His strong shoulder for the weakest and most helpless sinners. This Jesus, Who satisfies God, also feeds my soul, and my happy heart is refreshed with the thought that what feeds my soul feeds all of my fellow-saints and refreshes the heart of God. Jesus is the object of the delightful heaven and makes all that realm rejoice. He is also the source of joy and strength and comfort to every believer. We enjoy Him along with God. God and the believer eat, as it were, at the same table (God's table), and God gives us to eat of a portion of the very food with which He satisfies Himself.

(2) *Compared with the Meal-Offering.* The two are closely related, but one is a blood-offering, while the other is bloodless. The blood of the peace-offering was necessary to provide a title and standing for sinners so that they could enjoy the beauties of Christ's perfect manhood as seen in the meal-offering. Christ stands as the ground of our happy and peaceful fellowship with God. We could not stand before God at all but for the divine nature and righteousness we receive from Christ. The prodigal son went home and sat at the table clothed in the best robe (not his rags), but that garment was provided for him. Just this is what we need. We cannot patch up a righteousness for ourselves, but in Christ we can commune with God.

(3) *Points Peculiar to the Peace-Offering.* The peace-offering speaks of our having been delivered from our sins. Our sins and their relation to us determine our communion with God. If we are Christians we have sin in us, but not on us. All of our sin and uncleanness has been removed from us and put on Christ. If we contemplate the sin of leaven that is in us, everything will become dark, and we shall lose our joy and peace. But we must not look on our sins. Let us gaze on Jesus, who while on the cross, forever bore them away from us. Let us remember that not our sins but Christ, Who bore them, is before God. Our sins cannot hide Jesus from the view of God, and we should not let them shut Him out of our view. As believers, we are dead to sin and alive to God through Jesus. Such a glorious position gives us the privilege of freedom from sin as a ruler over us. If we have sin dwelling in us (and we do) we are to keep our conscience clear by confession of our sin. God has already judged our sins in the Person of our Substitute on the cross, and in confession we

judge ourselves. This is the basis of restoration and opens the way for us to have fellowship with God. The peace-offering is eaten with leaven to show how the worshiper has sin and imperfection in him. But if we allow the sin in us to develop into sins, there must be confession before we can again partake of the flesh of the peace-offering; before we can have communion with God. To attempt to have fellowship with God with our sins upon us would be to ask Him to walk in companionship with sin. We greatly err if we count it a mark of piety to occupy our thoughts with our sins. They can furnish us with no basis of fellowship. We are to be occupied with Christ, Who bore our sins. Once more, the offering was to be eaten on the same day of the sacrifice, by which it is suggested that we must not separate the worshiper from the sacrifice on which the worship is based. This is the case in a thanksgiving for blessings. In the case of voluntary vows, some of it may be eaten on the second day, but all that remained must be burned on the third day because nothing is valuable that is far removed from Christ and His cross.

183. The Sin-Offering. Here we turn from the sweet savor sacrifices and study those that have to do with putting away our sins. In studying them, we have a wholly different point of view. The first of these is the sin-offering, and it has many points of interest.

(1) *The Offering for the Priest and all the Congregation.* This is the same for both, showing that God makes the same demands for the people as a whole or for their representative. The application of the blood in this case was very impressive. It had to do with God's dwelling-place among them, the worship of the people and the individual conscience. First, the blood was sprinkled seven times before the Lord, before the

veil of the sanctuary. This was to secure Jehovah's dwelling-place among the people and also His relation to them. Some blood was also put on the horns of the altar of sweet incense that was before the Lord and in the Tabernacle of the congregation. This preserved the basis of worship and kept the congregation in a worshiping relation. All the rest of the blood of the bullock was poured on the bottom of the altar of burnt-offering. This altar stood at the door of the tabernacle of the congregation. This was the place of individual approach to God and fully answers the claims of the individual conscience. Now, Christ, in His sacrifice for us as sin-bearer, did all this for us. By putting away our sins, He removed all barriers so that God could dwell with us, provided for us a basis of worship, and gives us a sense of freedom from sin and acceptance with God.

(2) *The Offering for the Ruler and for the Common People.* In this we have to do only with the individual conscience, and hence there is only one application of the blood. It is poured "at the bottom of the altar of burnt-offering." This corresponds to the fact that individual sin could not reach beyond the individual conscience. We are not to carry any sense of sin to the place of worship. It must be settled for at the place of personal approach so that we may bring no sin to the congregation. All sin must be settled alone and in secret at the bottom of the brazen altar and not brought up to the veil of the Temple, which is the boundary of God's dwelling-place; nor to the altar of incense. Let us note also that there is a difference in the sacrifice for the ruler and that for the people. It was "a male" for the ruler, and for the common people it was "a female." The ruler was more influential and his sin would do greater damage to the

cause of righteousness and hence he needed a more powerful application of the blood than did the common people. This is a principle we must always bear in mind.

(3) *The Sin of Ignorance.* It is highly important that we shall comprehend the point discussed here. It teaches that the atonement for sin goes beyond the sins of which we are conscious to those that are unknown. Provision must be made for all sin whether we are conscious of it or not. Our forgiveness must not be according to our knowledge only, but must reach all that God sees wrong in us. God's conscience must be satisfied as well as man's. It must be according to God's knowledge and not according to our ignorance. Our ignorance of sin shows our incompetency to deal with it and argues that we cannot in this matter rely on our conscience. If we are to have any settled peace and be sure of our acceptance with God, all sin must be remitted—all that we know about and all God knows about, even if we are ignorant of it.

(4) *Sin-Offering Compared with the Burnt-Offering.* Both of them are killed at the same place and refer to the same perfect Christ. But they greatly differ.

(a) The burnt-offering represents the righteousness of the sacrifice while the sin-offering portrays the hatefulness of sin. The former meets the divine affections, while the latter satisfies the human need. The first accomplishes God's will, while the latter bears man's sin. In the burnt-offering, it was all joy because of pleasing God, but in the sin-offering there was sorrow and suffering as He bore our sin. He constantly spoke of it. "The cup that my Father gave shall I not drink of it!" On the other hand, when in the Garden, He cried, "If it be possible, let this cup pass from me." In the former, He considered that

joy of doing the will of God and was ready. In the latter, He contemplated Himself as the sin-offering. One was voluntary, and the other shrank from the hour when He would lose the light of God's face. The two types, or two offerings, were expressive of the two attitudes.

(b) The laying on of hands was also of different significance. In the burnt-offering, it identified the offerer with the offering. The one who made the offering was looking upon all the completeness of the offering he presented and was given precisely the treatment that his offering deserved. Before God, he was held to be as satisfactory as the offering he had presented. In the sin-offering, the exact reverse obtains. The laying on of hands emblemizes the putting of the offerer's sins upon the victims. In this offering, the victim offered was looked upon in all the uncleanness and sin of the one who presented it. The offering is treated in the way that the sinful offerer deserved to be treated. The two show the important phases of Christ's accomplishment in death. He suffered, the just for the unjust. He was three hours in darkness, that we might have eternal light. Our sins brought Him to the cross, but His righteousness wrought out in His sacrifice on the cross brought us to God. "He was made sin for us, that we might be made the righteousness of God in him."

(c) The method of making the offering also differed. In the case of the burnt-offering, the sons of Aaron were present, but not at the sin-offering. These worshiping priests were clothed in the garments of salvation — were as believers who worship Christ in the spirit of the burnt-offering. But such worshipers could not come to the place set up for the convicted sinner that his sins might be put away. Again, it is notice-

able that there were no flaying and cutting to pieces and washing of the inwards and legs of the sin-offering; this shows the victim as cast off and judged rather than entirely acceptable, as in the burnt-offering. The fat was burned on the altar of the burnt-offering to show that in spite of the fact that sin was put on it, the offering was, nevertheless, acceptable with God. On Calvary, God turned His face away from Jesus, but still He delighted in Him. This is emphasized in that not all of the victim was burned in a way to connect it with what displeased God. Another feature of this sacrifice is that it was burned outside of the camp. In this is denoted the loathsomeness of sin and the rejection of the sinner. Sin must be put away. It was a victim that could not be put on the altar as a peace-offering and could not be eaten by the worshipers as in the peace-offering. But as soon as the victim had been thus rejected, they brought the blood into the sanctuary, showing how the sinner can come before God as a worshiper as soon as his sin is put away. Worship follows discipleship. All sin is forgiven and no charge can ever be brought against the sinner without counting the work of Christ imperfect. Our sins are all forever disposed of in the sin-offering of Jesus. Once more and finally they had to go forth out of the camp to worship. This was to express the fact that the offering upon which they rested had been rejected. This is the case with Jesus. He was put out from the world and is fully rejected by the world spirit. If we are to serve and worship Him, we must not remain in any camp that has rejected Jesus. He is a rejected Savior, and we are rejected people if we are His disciples. He died for us. We must now live for Him and must, therefore, live with Him.

184. THE TRESPASS-OFFERING. The trespass-offering we are now to study is of two distinct kinds—the trespass against God and trespass against man. Each may be studied separately.

(1) *Trespass against the Lord.*

(a) Here again we come upon a consideration of that which we do in ignorance. No matter how ignorant we are, we have nevertheless trespassed against the holy things of the Lord, and God is offended. And He must maintain His holiness. Here is where the unregenerate man makes his mistake. He never thinks of God's holiness. He considers only God's love and mercy and goodness, while the regenerate man delights in the divine holiness and sees the most glorious expression of it in the cross of Christ. Certainly God can forgive all things, but He cannot pass over anything. He can blot out iniquity, but He cannot sanction it. His grace must act according to the claims of His perfect holiness. We must not, therefore, rest on our conscience. If we sin, God sees it whether we do or not, and He cannot let it go by unnoticed simply because we do not see it. If we are to have any true and lasting peace, we must see all the divine holiness met in our trespass-offering. Our actions are often unholy, even if they are performed in ignorance, and we cannot afford to be happy except in Christ, our trespass-offering, Who answers all of our cravings and at the same time meets all the claims of divine holiness.

(b) Let us also observe the requirement of a fifth part over. This has been designated as the overplus in redemption. It suggests that God secured more in the work of redemption than He could without it. Redemption is far more glorious than creation. In redemption, there comes to him a richer harvest of

glory and praise. The hosts of the redeemed will sing a more glorious praise around Christ's cross and empty tomb than the work of creation could sing. God was gainer at Calvary. Man and the creation he was to dominate were in ruins, but through the cross, God gathered up out of it nobler spoils than He ever could have secured from an unfallen world. Man also is the gainer. In spite of all the wrong he has suffered, he is winner in the cross. More is gained in the redemption in Christ than we lost through the fall in Adam. In Christ, we are not only blessed but made a blessing. It is a change from the condition of being a moral plague to that of a channel of divine blessing. The cross sets our conscience right by the power of its blood and corrects our conduct by its holiness.

(2) *Trespass Against Man.* There are here some differences and some similarities. First of all, we are impressed by there being no such sin of ignorance. This seemed to be unnecessary. We could easily determine right and wrong in our dealings with our fellows. Our own conscience would tell us whether we had lied to one or deceived him. We could in our own heart know it, if we had swindled or oppressed our neighbor. There is no place here for ignorance. We observe, however, that the principle of the fifth part over operates here also. But it is in the reverse order from that in the trespass against God. There the offering was first made and then the fifth part added later. In the case of the trespass against man, the fifth part was first presented to the neighbor and then the trespass offering. This shows how when the divine rights were infringed upon the blood of atonement became the great and prominent matter, but when human rights were interfered with restitution took the leading place in the mind. We must settle all the wrong

we have committed against man but even then we must present a sacrifice to God if we are to have communion with Him. This lesson is taught in Matt. 18:21. If we have injured anyone, we must go straight to him and make restitution and then back to God's altar, where we may have communion with Him. In all these trespass-offerings, we should note how the holiness of God had been emphasized. It was so in the sin-offering as well as in this. He was made sin for us, but all the time His holiness shone forth through it all. He was forsaken of God but was no less in the very bosom of the Father. In both, only the males of the priests were to eat of it. Their eating of it was for the purpose of complete identification and showed how one's case is handled by the highest possible energy. Christ completely identified Himself with our sins and so became "sin for us." We shall never cease to praise Him for His wonderful redemption.

185. Sin and Failure of Chapter X. This chapter is but a record of how man in the most advantageous position fails to measure up either to divine requirements or human privileges. The chapter opens and closes with an impressive lesson along this line.

(1) *The Sin of Nadab and Abihu.* In building the Tabernacle, we had them making it according to the pattern shown Moses in the Mount. The last section studied here closed with a scene in which the glory of God appeared to all the people because they did what He commanded them. It was a great lapse. They had hardly ceased to hear the shout of victory in their true worship till spurious worship set in. It was a case of worshiping in a way contrary to the plain Word of God. We are not here concerned with the matter of what they thought about it. They were

genuine sons of Aaron and, therefore, duly appointed priests. They may have been properly dressed, but they offered strange fire. Nadab and Abihu may have thought that one kind of fire was as good as another, but it was not theirs to decide. God had given explicit instructions. There was no place left for them to thrust in their opinions. Just this has often been the ruin of men's worship. They do not go by the instructions of the Bible. They know its teaching but presume to substitute something else instead of what God has ordered. It is the blasphemy of acting on the basis that man is wiser than God.

(2) *God's Anger and Their Punishment.* It was a fearful fate. God sent fire out from His presence and devoured them. Chapter nine ended with His sending out fire, which consumed the burnt-offering, showing that God had accepted a true sacrifice. That was an illustration of how divine grace delights in that which is a type of Christ, and this shows how His holiness spurns that which is the fruit of man's corrupt will interposed against His own. After destroying them, God spoke to Aaron through Moses, saying: "I will be sanctified in them that come nigh me, and before all the people I will be glorified." The dignity and glory of the name of God depended upon maintaining His righteous will and claims. If He allowed these to be trifled with, all would be forfeited. It was a question whether He or man is in authority in matters of worship. Man must not be allowed to introduce his devices into the worship of God. Then it would be a human and not a divine worship. All such attempts are but the introduction of strange fire. They are false worship, and sooner or later will inevitably call down upon those who are so engaged the fearful judgments of a holy God, who will not suffer His

claims to be trifled with. This is a solemn warning to us today. One looks around and sees much that goes in the name of the worship of God that is clearly "strange fire." It is wholly outside of, or opposed to, the teaching of the Word of God. God may and does encourage the least faith of the genuine seeker, but those who set up worship are no longer to be considered seekers. They profess to have found the truth and, if they offer the elements of spurious worship and tread the courts of God themselves unwashed, unsubdued, if they place on His altar the workings of their own corrupt will as against what He requires, there can be but one result—judgment, fearful judgment.

(3) *The Attitude of Aaron.* It was a trying hour for Aaron. His two sons had been struck dead in his presence. But recently he had seen these two sons prepared through proper sacrifice and by being properly clothed to enter upon the office of priest. But, now, alas, so soon, he saw them lie at his side in the grasp of death. The fire of God's judgment had fallen upon them. What could he say? What would he say? Nothing. "Aaron held his peace." It was a severe stroke that came near to him. It was a hard blow, but he could reply nothing to God. What a distressing situation! It was no ordinary case for a father to be bereft of two sons under such sorrowful conditions. The very foundations of his household were shaken. But he assumed a proper attitude in regard to the divine visitation. He replied not a word. Following further instruction, Aaron now proceeded along with the other priests to conduct the worship as though nothing had happened. Priests are not to bewail God's judgments but to worship the God who sent them. The true priest, whether in times of special manifestation of

mercy or in times of severe judgment, has but one attitude—that of worship. All believers in Christ are priests unto God, and nothing can deprive them of this position. But they should keep silent in the view of God's judgments. They are never to reply to Him but are to submit uncomplainingly to His will. It was further required of Aaron that he and his sons should not drink wine nor strong drink. This would prevent the arousing of dangerous tendencies. Wine excites physical nature and hinders a well balanced condition of the soul, which is necessary in all of our priestly worship. We are not to do that which will arouse our natural passions. Many things may so excite us, such as wealth, ambition, politics, feelings of pride, or covetousness. All or any of these and many other things may destroy our mental and spiritual balance and prevent our proper worship. No habit or indulgence must be allowed to cut off our communion with God.

186. Participation of Aaron's Sons and Daughters. This conveys happy information. This is especially so, coming as it does immediately after the sin of Nadab and Abihu. The priestly family, both sons and daughters, were allowed to feed upon the "breast and shoulder" of the burnt-offering. Moreover, this is "given by statute forever" and makes their place and part sure no matter what else may happen. Men like Nadab and Abihu may fail or sin, but that in no way affects the priestly family nor deprives it of the portion God has provided for it. But there was a difference in the privileges of Aaron's family. Some of the blessings were alike for all and some came only to the sons and were not enjoyed by his daughters. There are some blessings that belong to

all Christians by virtue of the fact that they are Christians, but there are joys that are still higher that are not attained by all because they all have not reached a sufficient spiritual development and faith. All of us should strive for these higher attainments in Christian service, but we should be careful about claiming the spiritual capacity for the highest measure of priestly communion. The daughters were not allowed to eat of the "sin-offering." There must be no weakness here; only the high type of priestly energy by "sons of Aaron" could thus identify itself with the offerer. Eleazer and Ithamar, "Aaron's sons," failed to eat of it, and Aaron also. They failed to rise to the height that was necessary. Thus this chapter begins and ends in unhappiness. It began with a positive sin and ended in a negative failure. One was sin of commission, the other of omission. The first was visited with divine judgment, and the latter was an occasion for divine forbearance. The first was a deliberate rejection of God's plain command, while the latter was an inability to measure up to the heights of divine privilege. One dishonored God, and the other forfeited the participant's own blessing. It was a pity for either to occur, but the first was the far worse of the two.

187. Provision for Purification and Holiness.

(1) *Clean Food* (chapter 11). The lesson here has to do with clean or food animals, and those prescribed were emblematic of certain Christian principles or practices. (We come now to a long section having to do with cleanliness, or holiness. All things had to be purified before God, and an elaborate system for that purpose is described in these chapters.) Among land animals, they were to eat those with divided hoof

and that chewed the cud. Those chewing the cud were suggestive of inward digestion. We are to feed our souls on Christ's bread of life and are to study and digest it. Those of cloven foot suggest a proper walk and indicates that the soul that feeds on Christ must accompany that profession with a righteous walk. Of sea animals, they were to eat only those that had scales and fins. One kept out the water and the other was the means of moving through the water. We must move in the world, but we must also keep out of the world. Of birds, three kinds were forbidden—those eating flesh or feeding on natural things; those that eat everything, not making distinction between the good and the bad; those that did not fly, not living where they were intended to live. Christians must not grovel or live on low things. They must keep the world out of their lives to such an extent that they may be constantly living as Christ's men and women. Our God is holy, and we must refrain from unholy living. We do not count ourselves better than others, but we are to be separated from them because our God is better. In our day, it is not a matter of cloven feet or chewing of a cud but what God has cleansed that matters.

(2) *Clean Bodies and House.* In this section, we see everywhere the evidences of our fallen nature and of God's desire to save us. On our part there is both weakness and defilement. We often in our pride try to make a show of strength and cover up our infirmity. But there is no mistaking the fact. The same can be said of our defilement. This is seen through all life from the cradle to the grave. We are born weak and impure and hence the need of purification from the very first. The Psalmist said, "I was shapen in iniquity and in sin did my mother conceive me."

Chapter twelve recognizes the truth of that fact. The defilement connected with the conception and the birth of a child is provided for. If it were a male child, the mother had seven days of defilement and thirty-three days of separation from the sanctuary, and twice that much time if it were a female child. There was purification for the mother and cleansing for the child. First of all, the man child was circumcised, which was a means of identifying him as a member of the tribe of Israel. This was a figure of the cross. Just as circumcision was the bloody line that separated the Jew and non-Jew, so is the cross the bloody line that stands as the line between the Christian and non-Christian. In the case of the mother, atonement was made for her. It included both a burnt-offering, which represents the death of Christ according to the estimate of God, and the sin-offering, representing the death of Christ in view of the sinner's need. Thus it is suggested that these two grandest aspects of the death of Christ are alone sufficient to remove the defilement connected with man's natural birth. It showed that nothing but the blood of the cross could cover man's infirmity and defilement and impart cleanness to him. Some might be poor and were allowed a sacrifice in harmony with their ability, but it was always a blood sacrifice and contained the two elements.

(3) *Cleansing the Leper* (chapters 13-14). Leprosy was a type of sin. It was important that every case of it be discovered. They were to be careful not to count mere weakness as leprosy. Our infirmity is not sin, but must be guarded, as it could easily become an occasion for sin. Every form of weakness is to be constantly watched that we may not thereby be led to do that which is evil.

(a) But when one was really a leper, no matter

how small the area affected, he was put forth out of the camp. He was unfit for fellowship and communion with others. Nor was he in a less curable state when his whole body became white. The disease, having covered him, the leper was proclaimed clean by the priest. A man is truly in a savable state—an object of grace and mercy when he stands forth in full recognition of his own unclean and sinful nature. The very garments of the priest were to be destroyed, which suggests that evil in us will show itself in our habits and circumstances. All of this must be faithfully guarded. The clothes would be dangerous. So are the influences of a sinful man.

(b) We must here consider also the ceremony for cleansing. The priest must go out of the camp to the leper who was not allowed to go into the camp where the priest was. He was entirely helpless, just as the sinner is now. God must do all for him. The going out of the camp to meet the leper is like Jesus coming to earth all the way to where the sinner is. There must be a sacrifice offered to absolve the leper from his uncleanness. Two birds were brought; one was then let loose in the open air. The bird that was slain represents the death of Christ, while the one let loose points to the resurrection. It was loosed after the other had been killed and its blood put upon it. After this, the priest must sprinkle the leper with the blood of the sacrifice and pronounce him clean. He is then clean whether he realizes it or not. Then the leper must wash his clothes, etc., in water. This is suggestive of the cleansing of the Word of God after we are saved by the power of His blood. We begin at once to try to cleanse our ways and quit our old habits. The care with which they examined these clothes suggests how watchful we are to be lest we

shall be unfit to come into the divine Presence. Let us notice also that the leper could not enjoy all this blessing till the seventh day. On the eighth day, all the sacrifices were made for him. The blood of the trespass-offering was put on his ear, which had been evil, and upon his foot, that had gone in evil ways. After this cleansing by the blood, oil was put upon all these members, suggesting how the power of the Spirit comes to us based on the blood of Christ. The other sacrifices had their usual significance. They were to look after the house of the leper, the one who ate or slept in it, and all the rest, so that no contagion was left and the leper could become dangerous to others.

188. Lessons of Chapter Fifteen. In chapter fifteen, we see the danger of many conditions less terrible than that of leprosy. God would trust nothing wholly to us but gave instruction for the smallest details of our condition and need. He shows how everything, our clothing and habits and thoughts, must all comport with the divine presence and must be suited to the sanctuary. Such requirements would be burdensome to others, but to the true Israel of God it would be a joy because it looked toward conforming our lives to the holiness of God. A few simple lessons will suffice for our present purpose.

(1) *We must watch everything that comes from our nature.* Our nature is fallen and as such is a veritable fountain of evil. It is not only defiled but defiles all that it touches or that proceeds from it. There is nothing about us that would furnish an occasion for boasting. We can put no confidence in the flesh. It is astray and must be brought back to God.

(2) *God is holy.* This lesson is everywhere in the

chapter. He cannot endure anything that is impure; nothing unclean can come near him. If any man with sin on him dare to come into God's presence, death would follow immediately. His very immaculate holiness would smite to death a sinner, if he came without first putting away all sin.

(3) *We learn of God's provision for cleansing the sinner.* His grace has made provision for our evil nature. This provision is in the blood of the atonement by which our sins are expiated and in the cleansing of the water so often used in the Levitical system of purification. In this chapter we see a human nature that needs cleansing, a holy God that demands such cleansing, and our atonement and purification provided that covers all the demands of God and needs of man.

189. The Transactions of the Atonement (chapters 16-17). We come now to consider the atonement that established and maintained God's relation to Israel and made it possible for Him to dwell among them. It teaches that the way into the holiest of all was not yet open. Man could not at any and all times enter into the divine Presence. Man was shut out and could not abide permanently in the divine Presence. But the atonement satisfied the requirements of both God and man.

(1) *The Priest.* We are first of all impressed with the preparation of the priest for making the offering and with his conduct in connection with it. He must thoroughly wash his body and then put on his priestly robes. In all this was emblemized his purity both in person and in character. They remind us of the spotlessness of Jesus, our High Priest. In Him there could no fault be found. Moreover, Aaron was re-

quired to make a sacrifice for himself. This was always done before he made atonement for the people. This showed that both the priest and the sacrifice were imperfect but pointed to Jesus, who was perfect. In making this sacrifice he went in before the Lord while the congregation waited outside. This illustrates how Jesus is now in heaven where He has presented His blood, while those whom He represents wait here. He will come again one of these days to lead them all. But the true believers are now His house and through Christ and His blood enter the holy place.

(2) *The Sacrifice of Atonement.*

(a) This sacrifice as has already been indicated satisfied God and furnished the basis of mercy. There were two goats, the Lord's lot and man's. It was a sacrifice that satisfied the past and the future. It furnishes the basis upon which God can bear with a sinner and shower upon him temporal blessings. Here we see a figure of that transaction by which Jesus "by the grace of God should taste death for every man." Here is the basis for our preaching to the whole world. Our gospel message is based on the atonement which opens the way for God to save all who will be saved.

(b) The application of the blood of atonement is all important. It was put before and on the throne to indicate that the claims of the divine throne had been answered. It shows that the blood is the basis of God's glory. It is the meritorious element in every important matter. The priest, the priestly service, the place of worship, and everything involved stand in the power of the blood. Blood was put everywhere, and they could only get to God on a blood-sprinkled way. There was nothing else necessary or allowed. To add more would be to consider what pleased and glorified

God as not satisfactory to us. To take anything away from the blood would deny man's guilt and ruin and would offer indignity to the justice and majesty of God. When we refer it all to Jesus and His atonement, it would be to count both Him and His work imperfect.

(c) The scape-goat. The second aspect of the atonement was accomplished through a scape-goat. This goat was let go into the wilderness. It went into a "land not inhabited" and symbolically carried away the people's sins to where they could not be found—to where there was no one to find them. This is the other side of the work of Christ. He not only glorified God but also put away our sins. One is as perfectly and completely done as the other. God put all of our sins on Him, so that He bore the iniquities of us all. This is our lot as well as the Lord's.

(d) Here let the student search out Scripture passages that show Christ's blood to be our only hope such as: "Without shedding of blood there is no remission"; and, "The blood of Jesus Christ his Son cleanseth us from all sin." May all of us learn to give that blood its proper place. It is so precious to God that He will allow nothing added to, taken from, or mingled with it. Blood was put on the altar of God and on the door of the congregation, so that at every place we could be reminded of the Savior. By that blood, God can justify the sinner and Himself be righteous. By it the sinner can draw nigh to God. The blood does everything, and so was the great central theme of the Book of Leviticus as it is of our gospel today.

190. Some Practical Lessons (chapters 18-22). A study of these lessons brings us above all a few practical lessons that may be put down as follows:

(1) *Concerning the Holiness of the People.* It is clearly based upon their relation to Him. This requires that they shall go by His Word. They must not do as the Egyptians among whom they have lived nor as the Canaanites where they are soon to come. They cannot even trust their own opinion, which might be above that of Egypt or Canaan, but they must follow the opinion of God, which is the best of all—the only perfect opinion. The importance of this truth is found everywhere. God's Word must be allowed to settle every question. It may cause us to be thought peculiar or disagreeable, or may cause us to be branded as dogmatic, but we must obey. We cannot find a standard of conduct in ourselves or in other men, because we are imperfect. The standard of conduct is always in God, who is perfect in holiness. It is never a question of what we are in ourselves or in comparison with others. God is in comparison with all.

(2) *Concerning the Depravity of Man.* The fact that God warned them against awful sins shows that they were capable of committing shameful crimes. It is a very humbling truth, but man is a total wreck, morally corrupt from the crown of his head to the sole of his feet. If we look at him in fulness of the divine light, we shall find that there is not a speck of moral soundness in him. Such laws as were given him would be useless to angels, but they were necessary to fallen man.

(3) *Concerning the tender care of God.* This whole section abounds in this suggestion. There is provision for the poor and for strangers both in the gathering of grapes and in the harvesting of the wheat. He would not have all those who oppress the poor to go guiltless. He took an interest in the wages paid to the

laborer because upon their wage depended the happiness and usefulness of his family. This interest in the poor furnishes a fine contrast with the conduct of some of the rich who eat themselves and send the poor away hungry. If God is so interested in the poor, we should also be interested in them. We should take a thought for our servant, or hired man, not to relieve him of his duty to work, but to give him the just fruits of his labor. Nor are we to cease our efforts on their behalf because some of them have proved to be unworthy. This divine interest extended also to the deaf and blind, and Christians must not fall short here. Nothing else brings a church a quicker or better hearing among the masses of the people than a worthy program of aid for the poor and afflicted.

(4) *Concerning the Priestly Relation.* In chapters 21-22, we are instructed concerning the priestly relations. Aaron's sons were priests by birth. Difference of knowledge or achievement had nothing to do with it. They received their priestly standing by birth and in no other way. Nor could this relation be severed. One might be a dwarf or might be defiled and thereby interfere with the full enjoyment of the priestly privileges, but he was no less a priest. This has in it a comforting suggestion concerning the position of Christians. We are born of the Spirit into the priestly family of Jesus and can never be severed from Him. We ought to present ourselves to Him as living sacrifices and as priestly believers in Christ, ought to strive always so to live that we may enjoy all the blessing of communion and worship of the altar. We should covet to be in a position to render the service that as priests unto God is expected of us.

191. The Seven Great Feasts (chapters 23-24). The passage before us is very important. Every Bible student should know the general significance of each of the feasts.

(1) *The Passover.* This feast was observed as a memorial of their deliverance from Egypt and especially of the way the death angel spared their firstborn when those of the Egyptians were slain. This feast was put first in the list because everything rests upon it. It represents Christ as the basis of our rest. Our labor may give us a capacity for rest but will not give rest. Christ alone does that. He alone guarantees our acceptance with God.

(2) *The Feast of Unleavened Bread.* During this time, there was no servile work allowed, but while all labor ceased, the sweet savor of the burnt-offering was ascending to God. The offering by fire represented the unfolding of Christ in the life. It suggests Paul's saying, "To me to live is Christ."

(3) *The First-Fruits.* In this we see a reference to the resurrection. Christ is the first sheaf, and all the rest of us are to be like Him. They were not to touch the harvest. None of it was to be gathered nor to be eaten until the first sheaf was waved before the Lord. We, likewise, cannot eat a single ear from the fields of redemption till we have by faith seen Jesus, the first sheaf, waved before the Lord. We must believe in Him who died and rose again and must offer Him as our sacrifice to God.

(4) *Pentecost.* This has reference to the descent of the Holy Spirit. The Passover pointed to the death of Christ; the Feast of First-Fruits suggested His resurrection. In Pentecost we have the coming of the Holy Spirit, whom He sent down upon us. It represents God's people presented by the Holy Ghost before

God in connection with all the preciousness of Christ. Note also that it was to be eaten with leaven. This indicates that while they stood in all the fulness of the blessing of the blood of Christ and were possessed of the gifts of the Holy Spirit, there was still evil dwelling in their nature. Sin is not all taken out of us but is atoned for in Christ, and the Holy Spirit enables us to detect and defeat it. The Holy Spirit has not done away with our evil nature nor improved it. That is impossible. But He came to give us the victory over it. In this connection, it is important to observe the provision made for strangers. The corners of the field and the gleanings were theirs. Here is a suggestion of how the Gentiles will enjoy the overflow blessings of Israel.

(5) *The Day of Atonement.* This was a time of the affliction of their souls, a time of atonement for sin and a rest from labor. Here is sorrow for sin. The other feasts have been discussed or are of small relation to the New Testament teaching.

(6) *The Pure Oil* (chapter 24) refers to the graces of the Holy Spirit issuing from the golden candlestick, which is kept burning all the time, and that on a provision of God, and shows how through Christ we are to have light always.

(7) *Feast of Tabernacles.* Fifteenth day of the seventh month. It shall continue seven days. It was to memorialize the main experiences of their wilderness.

192. Provision for Resting (chapter 25). Already the Sabbath has been discussed. It provides for our present rest of body and mind and heart in Christ and points to a future rest in glory. Whether Sabbath or Sabbatical Year or Year of Jubilee it all pointed to a time of permanent rest when there would be no sowing and reaping in order to live. Under the influence of the

Sun of Righteousness there would be plenty. The Year of Jubilee was one of special joyfulness. It was closely connected with the Day of Atonement. Everybody was to hear the joyful trumpet sound. The poor and unfortunate were to be especially blessed. It was the time toward which it tended. All plans and hopes centered in it. Exiles could hope to return, debtors to be released, captives to be freed, slaves to be emancipated, and the poverty-stricken to regain the forfeited possessions. All business was transacted with a view to Jubilee. All contracts were to be at an end when the trumpet sounded the beginning of the year of Jubilee. That is as our relation to Christ and His coming. All our hopes are set in Him, and at His coming all of our calamities will be removed and we shall have abundant joy.

193. A Lesson in Obedience and Grace (chapters 26-27). The book closes with two lessons.

(1) One is about obedience and especially as to the blessing that follows the obedient. The terrible consequence of disobedience is pointed out as well as the longsuffering of God for the penitent. He shows that they will reach Canaan, but all their hope is in grace, not in works.

(2) Here then is another lesson, one in grace, not of law. Moses, who represented the Law, was compelled to exact a definite sum for all rich and poor. But when one was too poor to pay that amount required by the Law, he could present himself to the priest. When they failed themselves, they begged for mercy. This is as it ever is with us. We must measure up to the requirements of the Law or accept the good offices of the priest. It is our hope now. We look to Christ as our only refuge from the condemnation of the Law.

Chapter XVII

WILDERNESS EXPERIENCES
(Numbers)

Questions and Themes for Study. (1) What special provision was made for the Levites? (1:47-54). (2) What is the law of the firstborn redeemed? (3: 40-51). (3) What were the offerings for the princes of the tribes for the service of the Tabernacle? (chapter 7). (4) By what sign did Israel pitch camp and break camp? (9:17; 10:11). (5) What sacred object led them in their march and what did Moses say when they started and stopped? (10:33-36). (6) What plea did Moses make at Paran and to whom? (10: 29-32). (7) What calamity befell the people at Taberah and why? (11:1-3). (8) What complaint was made by the people (11: 4-6) and how was it met? (11:31-32). (9) What new feature of government was introduced and why? (11:24-25). (10) Jealousy of Miriam and Aaron and its results (chapter 12). (11) At what place did they stop? (12:16; 13:26). (12) What were the spies to find out about the land? (13:17-20). (13) What two reports were made? (13: 27-33; 14:4-9). (14) What was the result of the spies' report? (14:22-24). (15) What rash undertaking was made after it was too late? (14:39-45). (16) What sin was punished by death? (15:33-36).

(17) What sad rebellions are recorded in chapter 16 and how were they punished? (18) What miracle is recorded in chapter 17? (19) Who died at Kadesh? (20:1) and who on Mount Hor? (20:22-29). (20) What peoples refused Israel passage through their territory? (20:14-21; 21:23). (21) What miracle was performed and with what result? (20: 2-13). (22) What sin and punishment is referred to in 21: 4-9? (23) What battles did they win and against whom? (21:1-3, 23-24, 33-35). (24) How did Balak, king of Moab, try to thwart Israel? (22:2-21). (25) What was Balak's disappointment because God overruled the speech of Balaam? (22:21-41; chapters 23-24). (26) How were the Israelites lured into idolatry and with what result? (25:2-9; Rev. 2:14). (27) Compare the new census with the one at the beginning of the forty years (Num. 1:46; 26:51). (28) Compare the numbering of the Levites at the two periods (3:39; 26:62). (29) What prediction was fulfilled? (14:28-30; 26:64-65). (30) The appointment of Joshua to succeed Moses (27:15-23). (31) Settlement of two and a half tribes on the east side of Jordan (chapter 32). (32) The appointment of cities of refuge (35:6-28). (33) What law of marriage is found in chapter 36?

It has now been a little more than a year since Israel encamped at Sinai. The law has been received from God and the Tabernacle has been erected and God dwells in their midst. But they cannot stay always at the foot of Sinai. They must go on toward the land that God promised them. The Book of Numbers begins with the first move of the Tabernacle after its erection. This makes the rest of the Pentateuch's record of wilderness experiences. It is a record of journeys and service and hardships and murmurings.

But in it all, we see the gracious patience and long-suffering of God. It is a history to illustrate the experiences of Christians in this present world. Let us prayerfully follow them in every movement and seek from their experiences such lessons as the Holy Spirit may bring for our good in trying to live the Christian life.

194. Number and Arrangement of Tribes. Before setting forward, there was a complete enumeration of all the tribes. This was necessary so that each of the Israelites might know his own tribe and place, and to furnish a means of tracing Christ's genealogy. Before he took his place in the wilderness and began to learn the lessons of discipline and service, each would learn patience, obedience, and sacrifice. Each tribe was given a position in the camp. The circumference of the camp ranging around the tabernacle is supposed to have been at least twelve miles. The presence of God in the center of it gave strength and unity to the chosen people, each of whom had a definite position in relation to Him. This is a blessed foreshadowing of our times with Christ as the center of Christ's church and people. It is a matter of the Christian pedigree. We must be "born from above" and we must know "we have passed from death unto life." This is a knowledge that we must have before we "go to war" in the Christian warfare. Also here is the suggestion of the Christian standard. As each tribe had a special position in the camp, so each church and each Christian has a very definite place. This removes the possibility of confusion. Each man in his place is out of the way of all others. It makes for success and harmony. All Christians should stay by their standards. Christ has set for us definite standards

and is Himself at the head of our redeemed tribe. We should all relate ourselves to Him exactly as He has planned. We must let all of our work be in harmony with His will. He left ample instructions for all the ordinances and work and worship of the churches and for each individual.

195. God's Wondrous Provision for His People. It is most difficult for us to visualize the situation of Israel.

(1) *Behold Their Camp!* Something more than a million people moving out into a great and terrible desert is a wondrous sight! And how are they to be supported? There is no grain grown there; there is no water; there are no cities where they may find stores of supplies. They have no food for the journey. And what are they to do for clothing? Never in all history was there another such a venture. There was nothing they could do on the way that would produce food for their support. There was nothing in all nature that could avail for their support. And what utter helplessness was theirs all the time! When they retired at night, there was nothing whatever prepared for the morrow. There was no bread, no storehouse, no larder. And what varied needs all the women and children and Levites and soldiers had!

(2) *God Supplied Their Needs.* Their one hope lay in the fact that God dwelt in their midst. He first came down and redeemed them out of the power and ruin of Egyptian bondage and then took up His abode among them. It was His own people and their redemption had provided for Him a basis of habitation among men. That presence gave assurance of everything else. How were they to be fed? God was with them. How would they have clothing? God was

among them. How could they maintain order and organization? God and His wisdom was in their midst. How would they ever find the way and be able to get through that vast wilderness? God was there. His presence solved all of their problems and supplied all of their needs. It was God and not themselves that was the solution of their problems. When our trust is in God, it ceases to be a question of our need and becomes a question of God's sufficiency.

(3) *Observe that They Were Separated from all Other Nations.* This was a fundamental requirement. The camp of Israel was wholly apart from Egypt. The Red Sea separated them from the land of their bondage, and they were out in the wilderness. God never dwells among a people except when they are willing to be led into a wilderness alone. He must have them all to themselves. Israel was like a plant of a foreign land set down in a sphere where all the soil and atmosphere is hostile and uncongenial, but God was with her and answered for all the losses that came in the separation from others.

(4) *Application of All This to the Church and to Christians as Such.* Every phase of this story is applicable to the situation with Christ's people. They are in a desert world that cannot supply their needs. We are in the world but not of it. The world has nothing spiritual upon which we may supply our spiritual nature. Moreover, we are as Christians without supplies. There are many needs and we cannot supply them. We are put to the necessity of depending wholly upon God. But we are here given assurance. We may not see how we are to have what we need, but faith sees God and remembers God is in the midst. God dwells in our midst; He is in us and will raise us up at the last day. Like Israel, we

are in the desert, but passing through it. Let Christians see to it that they live apart from the world and that they have God, the Holy Spirit, in their hearts, and then let them follow wherever He leads and trust His wondrous care in all things.

196. The Position of the Levites. These were the workers who frequently washed and shaved, and were trying to keep down all natural growth, by which they were symbolically clean. They cut all natural ties and showed that they were on the Lord's side and cared only for His will. (See chapter 8.) It was very much as now when we begin the Christian life we signify by the act of baptism that we are dead to the old life and purpose to live a new and clean life. We then go farther and day by day pass rigid judgment upon ourselves and endeavor to keep out of our conduct any but exemplary acts. They were further consecrated by the sin-offering and burnt-offering. They were themselves saved from a former corrupt practice and disposition. This is a most suggestive illustration of the Christian today. They took the place of the firstborn in each house and hence represented those who were saved in Egypt. This makes them represent the living from the dead of the resurrected ones. This is a wonderful suggestion. They are saved from death and afterward as the resurrected ones take their place as workers. This is as the saved today. In their work, they acted for all and did a definite work at the sanctuary. This is parallel with our position as Christians. We are to work for Christ. Our question is not so much is a thing right, but how much it concerns Christ. Everyone of us has his own task appointed of God. We are teachers, pastors, evangelists, etc. Our greatest danger is that we shall be self-willed. Our greatest

need is that we shall be in subjection to the will of God. We must accept the lordship of Christ and recognize it in all matters—of religion, philanthropy, moral reform, and in ministering to ourselves. To believe fully in the lordship of Christ is the only way for us to control our course of conduct. And what a triumph of grace is all this! Our sins are atoned for, and we are cleansed of unrighteousness, a task is outlined for us so that we do not have to worry about it. Then aid is given us in doing it.

197. KEEPING THE CAMP CLEAN (chapter 5). This chapter has to do with that which was necessary to keep the camp clean so that God might dwell in their midst. It shows how the whole camp must be clean and also each individual in it. There are three sections in the chapter.

(1) *The Leper, or One with an Issue, or One Defiled by the Dead.* The presence of God in the camp demanded that all of this unholiness should be removed. His dwelling-place must not be defiled. This makes it necessary for the organized group to judge and cast out those offensive to God. Each individual Christian, because God in the Holy Spirit would dwell in Him, must judge sin in himself. We must have a conscience tender toward sin. All Israel was defeated by the presence of Achan, who had sinned; so may a church be by one wicked member. And certainly an individual will likewise fail if known sin is in his life. Let it be remembered that all this separateness is not for the purpose of upholding the dignity or respectability of the people or of the individual but to maintain the presence of God.

(2) *The Case of One who Trespasses.* In this case, there must be full confession of the wrong both to God

and the one who has been wronged. There must also be restitution. It is not right with the one whom we have wronged unless we shall also make restitution to him. This is merely to confess our sins to God. We must, if we have wronged another, confess that wrong to him. We are to go further and, by restoring that which we took or destroyed, thereby give practical proof of the genuineness of the repentance.

(3) *The Law Concerning an Adulteress and a Jealous Husband.* The trial is to be such that if the examination condemns her, it clears him. Certainly the suspected one must undergo a trial so searching as to try the soul and such that no guilty one can escape. Such an examination would make the triumph of the innocent all the more triumphant. This is a matter that relates itself to God and His people. The prophet often speaks of Israel as a wife and of God as being jealous. Israel went astray from her Husband, and His bitter jealousy burned against her. It suggests that sin is spiritual adultery, and that in the manifestation of evil on our part, we all the more magnify the holiness of God.

198. Nazarites and Princes. The Nazarite was to have no wine, which suggests that they were not to be given to worldly pleasure and sensual enjoyments. They teach us how we are not to indulge ourselves but rather live lives of self-denial. They were not to have any razor. They were to be humble as a worm of the dust and allow no product of nature to thrive in their lives. There could be no selfishness. Then, too, their long hair was a distinguishing mark that separated them from all others. Everyone knew from this that they were Nazarites. Here is a lesson for us—we are not to be of the world and are so to de-

port ourselves that all men may know we are Christians. We must also, as Christians, be careful about defiling ourselves, and whenever we are led into wrong, must realize that in it all we rest on the atonement. In chapter seven we have a discussion of the princes. Each prince had a day of his own in which to make his offering. Moreover, God gave the name of such prince and the details of the spirit and substance of his offering. It is a record to suggest the way God keeps account of each of us now. In the book of His remembrance, He has the name and conduct and spirit manifested by each. He considers each separately from all others. This is a most solemn reflection as well as a most encouraging outlook. It makes certain that He will be absolutely just and will reward each in complete harmony with all the facts.

199. Stories of Chapters 8–11. Here are several matters that are of interest.

(1) *The Seven Lamps That Are to Give Light.* These lamps shone over against the candlestick. Now the candlestick was illustrative of Jesus. The lamps shining over against it suggest that all of our light, which we have through the Holy Spirit, is to shine toward Christ and to glorify Him. The Holy Ghost will never lead us to exalt ourselves but always moves us to magnify the Savior. These lamps symbolize the complete testimony of the Holy Spirit. They were connected with the shaft of the candlestick, which typifies Christ and suggests that He is the foundation of the work of the Spirit in the church. All depends on Him. Every ray of light that any of us has flows from Christ. All is in Christ, from Christ, by Christ, and unto Christ. We must be sure that we do not draw all the attention to ourselves or to our work. Our work must

not, in the thinking of the people, become detached from Christ. Coming as it does between the offerings of the princes and the consecration of the Levites, this story shows that the light of the sanctuary shines on both our offerings of our substance and ourselves.

(2) *The Celebration of the Redemption Feast* (chapter 9). This feast was celebrated in three situations—in Egypt, in the wilderness, and in Canaan. Redemption is the basis of every blessing. Its virtue delivered them from Egyptian bondage, led them through the difficulties and dangers of the desert, and enabled them to conquer Canaan and settle their families in it. It was the blood of the Paschal Lamb that everywhere accomplished for them. It met them in Egypt, accompanied them through the wilderness, and planted them in Canaan. It screened them from God's judgments in Egypt, provided for their numberless wants in the desert, and was their pledge of glorious victory over the seven powerful nations of Canaan. But the story before us has special wilderness application. Certain men had been defiled by touching the dead and asked Moses and Aaron whether they should be allowed to participate. They had openly confessed their uncleanness, and God instructed that they be commanded to observe that sacrifice and indicate their faith in the blood through which they had been redeemed. He went a step farther and provided that one who wilfully neglected to keep the Passover should be cut off. It showed that he was wholly unappreciative of blessings arising from his deliverance out of Egypt. It was sinful not to keep it. Surely this has instruction for us concerning the Lord's Supper. To the devout Israelite, nothing else was so sacred as the Passover because it memorialized his redemption from Egypt. To the devout Christian, the Lord's Supper is very sacred because

it memorializes the death of the Lord, through which he was redeemed. In nothing else do we so fully show forth our Lord's death. This chapter closes with a section showing how utterly dependent on God were these millions in the wilderness. Food and drink and guidance must all come from Him. This lesson is of great importance to us now, but has already been discussed and here is only mentioned to remind us of how we are to rest or to move to camp or to march according to the cloud.

(3) *The Sounding of the Silver Trumpet* (chapter 10). This trumpet sounded out the call both to war and to worship. It was so sounded that all, everywhere, could hear it. They could not assemble until the testimony of the trumpet of God called them. This trumpet sound is closely connected with the instructions concerning the movements of the cloud. They could not move until the trumpet sounded any more than they could without the movement of the cloud. It was God's instrument of signaling His will. Observe that it fell to the sons of Aaron, the priests, to blow the trumpet. They were allowed to stay around the sanctuary and see the first movements of the cloud and sound out the word to the extreme borders of the camp. For any of the tribes to go without this testimony would be to go in the dark, and to remain after it was given would be to remain in the dark. Here is a lesson of much significance, one much needed in our day. There is a great tendency to disregard the will of God. We are ready to hear the message of divine love and grace and the promise of eternal life, but when we hear the call to service, to obedience, and to the submission to the lordship of Christ, all sorts of questions are raised. We present every kind of difficulty when we are asked to yield to the authority of the blessed Savior, Who gave

His life to save us from the flames of hell and to introduce us into the joys of heaven. We refuse to respond when God's trumpet blast clearly calls us to high and holy tasks in His kingdom enterprise. Christians have no right to move until they get orders from God, and they have no right to refuse to move when His orders are given. Nor is there any lack of the testimony. By means of His Word and the Holy Spirit, He gives our hearts full certainty as to what we ought and ought not to do. The church and people of God, as individuals, are not worse off in this matter than were the Israelites in the wilderness. This story is also emphasized here by the incident of Moses seeking for Hobab to act as eyes for him. He was about to walk by sight and lean on man instead of God. In this connection, we have the story of the ark of the covenant—how it went before them "to search out a resting place for them." This was far better than human guidance. Here is the cloud and silver trumpet and ark of the covenant. What need had Moses for the eyes of Hobab with such divine leadership? We always mistake when we do not fully trust God. We need nothing but the wisdom of God to guide and bless us.

(4) *Some Serious Dangers and Mistakes* (chapter 11). In this chapter, two or three things are important.

(a) FIRST, WE SEE THE COMPLAINING OF THE PEOPLE. They wanted to go back to Egypt and eat of the food they had there. They forgot all the suffering they endured there. They thought not of bricks without straw, nor of the killing of all male children. Their nobler impulses were no longer dominant. They were yielding to fleshly appetites. They thought only of worldly pleasure. What was still worse—they expressed contempt for the food from heaven that God was providing. They preferred the flesh and garlic of Egypt to the

manna from heaven. Just this is often a condition with our hearts, especially in the life of young Christians who seek after worldly pleasure. They are apt to feed on the wrong thing. We cannot feed our new natures on Egyptian food. Many of us allow our spiritual lives to wither and droop because we are not feeding on Christ but on worldly food. Such conduct also lays us liable to the wrath and judgment of God. May we learn to be satisfied with Him and to look to Him to supply every need.

(b) Another matter of interest here is THE MIXED MULTITUDE WHO FELL TO LUSTING. Just this was their danger. It is always dangerous for the people of God to have in their company people of other and mixed principles. It is even more dangerous than the opposition of real enemies. Everywhere and always we are hindered by false professors. Satan knows that he can injure the cause of true religion if only he can get the people of God to link themselves up with those who have not really come out and out for Christ. Paul warns us about "false brethren unawares brought in" (Gal. 2:4), and Jude says that "certain men crept in unawares" (4). In these and other passages, we are warned to be on guard against hypocrites and false professors, who by their evil deeds bring reproach upon the name of Christ. Ours is to be a religion of separation. We are to come out from the world and be separate. Better be alone with God than with a crowd and suffering the displeasure of God.

(c) A third incident in this connection is the fact of MOSES SEEKING FOR AID IN CARRYING THE BURDEN OF THE PEOPLE. He talked of them as if he alone were bearing them. He forgot that it was not he but God who bore them. It made no difference in the amount of power whether God gave it through the instrumentality

of one man or seventy. Moses surrendered a portion of his dignity and honor but was no less burdened. He was only given power for what he had to do. This was not the first time Moses had acted in that way. By reason of his insistence, after God had promised to be with him in delivering Israel, God appointed Aaron to aid him, and the honor of the deliverance was shared with another. We never shirk a duty without loss.

200. Some Rebellions and Their Lessons. We come here to a section of our book that is marked by a series of rebellions that darken the story and show on the one hand the awful wickedness of men and on the other the fearful divine judgments of God upon those who rebel against Him. Each of the rebellions has its own lessons. The stories have both a typical, or dispensational, and a moral, or practical, application.

(1) *That of Aaron and Miriam* (chapter 12). They were offended because Moses had an Ethiopian wife. Their opposition brought down on them the judgment of God. Miriam became a leper—a genuine object of mercy, which she received through the intercession of him against whom she had spoken these rebellious words. This is a complete and most striking type. In the first place, Moses presented himself to his own people. They rejected him and thrust him from them. This became, in the providence of God, a great blessing to the strangers. It was in this period of rejection that he formed the mystical union that gave him a Gentile bride. It was against this union that Miriam and Aaron made their objection. Just this is the situation in the extension of mercy to the Gentiles and, therefore, the wrath of God has come upon them. Because of her sin, God smote Miriam with leprosy, and she was put outside of the camp but was allowed to return through

the petitions of Moses. In this same way, the Jews will yet come back, and all of it because of the intercession of Jesus, against Whom they have rebelled. Here is also taught for us the very practical lesson that it is a dangerous thing to speak against any one of God's servants. God will sooner or later deal with us for it. When God has raised up and set one to a great task, we should not meddle with His appointees. Certainly we Gentiles should keep in mind that the Jews will yet return and through the sovereign grace of Christ's intercessions will be accepted "in the blood."

(2) *That in Respect to the Report of the Spies* (chapters 12-13).

(a) In considering the sending out of the spies, let us remember that they asked God to allow them to send them out and that He allowed it because in their unbelief they were doubting whether it was as He had already described it. This desire to spy out the land well illustrates our anxiety. We have difficulty in walking by faith and want to see for ourselves. Strange they could expect that some of them could give a truer report of the country than could God. Let us remember also that when they, the spies, returned, they all gave forth a glowing report. They reported it as God had told them it would be. Why could they not have believed it before? They did not follow the prospects of faith but the dark and depressing outlook of unbelief. God had told them of the land and of the people and His purpose to give it to them. But their doubt led them to want to spy it out, and now the same spirit of unbelief led them to follow the false spies instead of the true.

(b) THEIR MURMURING AND REBELLION. It is a depressing attitude we see when we compare their murmuring here with their song of victory in Exodus. They

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had forgotten all the wonders of God in Egypt and their miraculous crossing of the Red Sea. They had altogether forgotten to count God in their calculations. Just this led them to the most shameful conduct that we are here studying. The whole congregation cried aloud all night. They were all given over to unbelief and saw nothing but giants and walled cities and defeat. They began an evil murmuring against Moses and Aaron. They wished they had died in Egypt and again that they had perished in the wilderness. They proposed turning away from Moses and electing a new captain and returning to Egypt. This was a complete break-down of faith.

(c) ATTEMPT TO KILL JOSHUA AND CALEB. Their conduct alarmed these two true spies and they rent their clothes and tried to dissuade them from their evil course and encouraged them to go on into Canaan. They assured them of their ability to conquer it. They were men of faith and knew that they could rely on God to give them the land as He had promised. But the people's unbelief had stirred them to hatred, and they sought to stone these two faithful men. It is an awful exhibition of the rebellion of the unbelieving heart. Many Christians exhibit this same spirit. They seem never to be able to show forth a happy and joyous courage. They look all the time at themselves, at their circumstances and difficulties, and are constantly full of fears and doubts, and they live over on the dark side of things. Such persons usually have ill feeling toward all those who see things through faith. The outcome of this was for the Israelites to receive the judgments of God. He came down and proposed to destroy them all and raise up from Moses another nation that would trust and honor Him. It was a real crisis. But Moses made a plea for them and refused the honor

offered him. He was not seeking personal honors. He cared only for the glory of God and for the good of the people. In answer to his plea, God pardoned them in that they were spared; but His government required their punishment. All those who were grown were sentenced to perish in the wilderness before reaching Canaan. It is a warning to all of us so that we do not refuse the divine will and walk in unbelief. They lived a life of shameful wanderings in the wilderness.

(d) A PRESUMPTUOUS ATTEMPT TO ENTER CANAAN. Now that the sentence of divine punishment rested upon them, we would expect them to endeavor not to offend God further. But, alas, the very next morning, they proposed to enter Canaan. Moses instructed them as to the battles ahead and of the fact that God would not be in their midst if they should go now. The presence of God in their midst was always their hope of victory, but without Him, defeat was certain. Nothing, however, could deter these rebellious and headstrong Israelites. They set out for Canaan but were soon hurled back in shameful defeat. It was just as bad to try to go into the land without God as it was to refuse to enter it with Him. They had displayed the fact that one wrong does not correct another and that we are to go where God leads and promises to give us success and are not to go anywhere if God will not be with us.

(3) *That of Korah* (chapter 16). This was a manifestation of jealousy. Korah accused Moses of assuming too much authority and charged that he was, beyond measure, lording it over the people of God. It was an ugly situation, but Moses turned it all over to God. In this rebellion, Korah was able to enlist a large number of the leading men and thereby made a very dangerous revolt. He had raised a question of the rights and liberties of the people and had led them to

feel that Moses was infringing upon their rights. But they were found quarreling with God, for God had appointed Moses and Aaron, and if they were taking authority, it was given them of God. This should have been enough. They had not voluntarily assumed the work but had been ordained of God. We are in danger when we take up an accusation against the chosen servant of the Lord.

But all their loud talk was in reality to gain a name and position for themselves. Generally seditious persons endeavor to make themselves somebody. There are differences in the talents and positions God gave to men. If He gives one a high place, the rest should not falsely accuse him of taking too much authority. Paul illustrates this principle by comparing the members of the church with the members of our bodies. All are both honorable and important because God set them each and all in their places. There is no place for coveting each other's positions and tasks. Nor must we rebel against those in any position. Moses, in his discussion with Korah, makes it clear that Korah was aiming at the priesthood. He had not claimed that, but Moses knew the purpose of the movement and pulled the mask off. Korah was a Levite, whose duty it was to minister and teach. He was not content with doing this work that God had committed to him; he sought to make himself priest. We may here learn the lesson that we cannot change our calling. And certainly we could not expect to do what the priest alone can do. Here is a fearful warning for all human priests and prelates and popes. Nothing is more offensive to God. He was ready to destroy those who assumed the prerogative of a priest. Let not man try to do the work of Christ.

For this sin, God executed a severe judgment upon

Korah and his associates. The ground opened and swallowed them. Korah was already honored with a very high class of service, and he should have been happy to perform it and leave other service alone. We may be certain that pride and worldly ambition will bring us to ruin. All of us should pray each day for God to keep us humble in His service. The awful judgments of God on Korah alarmed the people for the time being, but the next day they murmured against Moses and accused him of killing the people. This new outbreak so offended God that He came down to destroy them all. Moses and Aaron fell down before God. As a deadly plague began to burn among the people, Aaron made an atonement for them and then stood between the living and the dead and stayed the plague. What a picture! Only the priesthood, which had been so despised, could avail to save them from divine wrath. Here is a picture of a higher and more glorious Priest—Jesus Who made atonement for our sins and now furnishes us with safety. He, as High Priest, stands in the pathway of dangers and saves us alive.

201. The Sins of Ignorance and Presumption (chapter 15). We pass over the description of the offerings discussed in this chapter because they were sufficiently considered in our study of Leviticus. But there are two sins mentioned here that have, in connection with God's dealing with them, some very practical lessons for us.

(1) *The Sin of Ignorance.* This matter has been talked upon before. It is all important for us to consider it. It is strange to hear Christians when they have failed of their duty to plead ignorance. They seem to forget that it is their duty to know what is

right and that they are obligated to study to that end. The harm done by our conduct is no less damaging because we did not know it was wrong, and we cannot expect God to overlook our conduct in the matter. He must reach and punish all sin, and He has graciously provided an atonement that will cover it all. We should rejoice that all sin can be put away and our justification not only satisfy us, but God as well.

(2) *The Sin of Presumption.* It is amazing that one would venture on such a course. Death is the penalty, and men are surely blinded by the god of this world, or they would not dare thus to insult God. One example of it is given. A man wilfully and knowing that it was expressly forbidden of God, went out on the Sabbath and gathered sticks for a fire. It was an open insult to God—a wicked rebellion against His will. It was an affront that God could not bear. It was a challenge that He could not overlook. The man was put to death, and all the world warned against the sin of rebellion. The sin of presumption takes on the nature of a dare and is most offensive to God. Let us know that it cannot long go without severe judgment from heaven.

202. Priests and Levites (chapters 15-18). In these chapters, we have a further study of these officers. Without going into detail here and also without fully separating the thoughts from some already suggested, we put down the following that should be of help to us and that should be held in remembrance as we proceed.

(1) *Concerning the Appointment of Workers.* We are clearly taught here that God alone appoints all of those who are to serve Him. Whether priests or Levites, worshipers or workers, He chooses them all. No man may choose for himself in these matters nor

may he be appointed by any man. This truth has an impressive application in connection with the appointment of the priest. God appointed Aaron, and through the use of dead rods and the budding of the rod of Aaron, He made the priesthood rest upon this seal of life out of death. God alone could make the dead rod live and blossom and be fruitful, and He alone could appoint Aaron priest. Here we should learn that the priesthood rests upon the resurrection and that no man can make a priest. As Christians, we are all priests alike. None can be thought of as having any authority over others. All are not prophets or preachers or teachers. Their labors are different, but their appointment is of the same source, and not one can order or control any other. Those religions that have priests who direct the conduct of the people are based upon the wrong principle and can claim nothing more than that they are a form of Judaism. Christians, through the virtue of the blood of Christ, occupy the same position before God. There is a difference in the capacity of the different members of a church, but the feeblest member in any church is as much a priest as Peter or Paul or James or John. The New Testament knows no such thing as a certain class of men—a certain privileged caste—being brought into higher position, or a nearer position, to God than their brethren. All such teaching is flatly opposed by the teaching of the New Testament and is subversive of the first and finest principles of Christianity. It can result in nothing but to rob the children of God of their privilege and place them under bondage.

(2) *Concerning the Relation of Priests and Levites.* This is a matter of supreme importance. The Levites represent the workers. They were to work under Aaron and be in all things subject to him. He was God's

priest, whose priesthood had been sealed by the budding rod, and these Levites were given to him to do the service of the tabernacle of the congregation. This teaches, for us, a fine lesson, a much needed one in our day. It teaches that all intelligent and acceptable service must be rendered in subjection to priestly authority and guidance. All the Levites were joined to Aaron and all, therefore, worked together under him. In like manner, we are to do all of our service in connection with Jesus, our great High Priest. We may do ever so much work and be ever so active, but if it be not done under the guidance and in subjection to His authority, it will all go for nothing. He is our High Priest and also our Lord, and we must work in subjection to Him. Certainly we ought to work together and, if all would do only those things He directs, all could work together and that without conflict. Just this is the basis of Christian union. It can be found nowhere but in complete submission to the lordship of Christ. We must not overlook His commands and think something else will do as well. We must not add anything to what He has given us. His principles and plans are all-inclusive, and we must keep within them in all of our plans.

203. Several Concluding Lessons (chapters 19-32). Much that is in the balance of this book is not productive of new lessons that have not already been discussed. If we were studying only this book, much of it would appeal to us. But because most of the lessons have been studied before, we finish our study of Numbers with a brief survey of the following:

(1) *The Red Heifer* (chapter 19). It is interesting that this sacrifice is given in the Book of Numbers alone. It is strictly a wilderness type that prefigures

the death of Christ as a purification of sin and shows how He meets all of need as we pass through this sinful world to our heavenly home. The heifer was to be spotless, one that had never worn the yoke. If it is to be acceptable to God, the yoke of sin must never have touched it. Certainly Christ fits all of this. He was perfect, and no sin ever bowed His neck in service. The victim was given to the priest. It all had to do with the person of Christ. He burned all of it, leaving only the ashes. This showed that God's wrath had fully expended itself. The ashes could burn no further. Some of these ashes were kept to show that provision for future sin had also been made. Fire could never again affect the sacrifice. It was complete. The victim had suffered the full wrath of God, and the case was fully covered.

(2) *Moses smiting the Rock* (chapter 20). They were again without water and murmured. God told Moses to go forth and speak to a rock and it would give them water. Moses smote the rock, and in doing so displeased the Lord. Here again as at Rephidim, the rock is a type of Christ, and it was wrong to smite it but once. At Rephidim, the rock was a type of Christ as He suffered for us. He bore our sins and suffered once on our behalf. But never again is He to do this for us. One death was sufficient. Here at Kadesh, the rock represents Christ as intercessor. We now ask of Him and secure what we need. While on earth, He could be our suffering Savior. Now He is our exalted High Priest and gives blessing as we seek it from Him. We must never approach Him the wrong way. We cannot have the priestly blessing until after we have had the blessing of His suffering. Those who deny the value and saving power and importance of His death may not have His blessing as the Priest of

our souls. On the other hand, He did all for us in His death that is needed to put away our sins, and we must not in any way doubt the sufficiency of that death.

(3) *The Brazen Serpent* (chapter 21). Here we come to one of the finest of divine provisions. Israel again murmured and wished to be back in Egypt and have the poor food of the land. Because of this murmuring, God sent among them fiery serpents, and many died from the poison. When they saw this calamity, they realized the sin they had committed and repented and through Moses asked forgiveness. This furnished God an opportunity to show forth His grace. He instructed Moses to make a serpent of brass and erect it on a pole where all the people could see it and all who were bitten would be healed if they looked on the serpent. In the New Testament, Jesus makes that serpent a figure of Himself. He was lifted upon Calvary and crucified, and all who look to Him as the crucified One are saved from their sins. No matter what the state of their sinfulness, if they trust Jesus, He will save them. As when the bitten Israelites looked at the brazen serpent God did an unseen work that destroyed the poison in their bodies and saved their lives, so when a sinner looks to the crucified Savior, God does an unseen work in his spirit that destroys sin in him and gives him a new heart and saves him from the death of sin.

(4) *The Parable of Balaam* (chapters 22-24). These three chapters tell the very interesting story of how Balak, king of Moab, sought to have Balaam to pronounce a curse upon Israel. Now, Balaam was a money-loving prophet who tried to gain the wealth of Balak and so tried to pronounce the curse he desired. But God forbade him. The story is full of instruction along several lines. In the first place, it shows how thoroughly

God cares for and protects His people. He would not allow them cursed by Balaam. He caused him to pronounce a blessing instead. God may find fault with His people and punish them, but when a money-loving prophet would, as an enemy, attack them, He stands between them and the enemy and receives and answers their charges. All of this, and much more, is in the four parables of Balaam now to be studied. The lessons of these parables are:

(a) THE ABSOLUTE SEPARATION OF ISRAEL. They were absolutely different from all other nations. Their glory was in that separateness. This lesson has been met before. It is a truth hard for us to believe and act upon. We are too apt to try to keep pace with others. But we should settle forever the truth that we are to come out from the world and be a separate people. The cross divides men into two classes.

(b) ISRAEL'S PERFECT JUSTIFICATION. In his second parable, Balaam indicated the full and complete justification of the people of God. Others may look at us and see much that is not right, but God sees them only in the perfect righteousness of Christ, and in His sight they are, therefore, made complete.

(c) THE MORAL BEAUTY AND FRUITFULNESS. In this, God showed something of how beautiful are these, His own chosen nation, compared with others, and how they received the blessings which they were to bring to all the nations.

(d) ISRAEL WAS SHOWN TO BE PREEMINENT IN THE WORLD. All her enemies were to be covered with shame and everlasting contempt. This is the very crown of the parables. It sees the Israelite triumphant and honored. Nothing could be finer than these three parables and their unfolding of the position and promotion of Israel.

The rest of the book has several minor matters, such as the faith of the daughters of Zelophehad, the matter of vows and bonds, the settlement of two and a half tribes on the east side of the Jordan, and the cities of refuge. But all of this is less applicable to Christian truth or is easily understood, as in the case of the cities of refuge, which are discussed in many sermons.

Chapter XVIII

STILL IN THE WILDERNESS
(*Deuteronomy*)

Questions and Themes for Study: (1) What incidents of their past history did Moses enumerate? (Deut. 1-3). (2) An exhortation to obedience (4:1-40). (3) Compare the Ten Commandments (Deut. 5; Exod. 20). (4) What judgment for sin and what promises for obedience? (chapters 6-8). (5) What rebellions are enumerated? (chapter 9). (6) How were they to keep the Law before them and with what result? (12:18-26). What is taught about idolatry? (13:1-11). (7) What acts of kindness on the seventh year? (chapter 15). (8) What is forbidden the king who is to rule them in Canaan? (17 : 14-20). (9) Who does He promise? (18:15). (10) How are false witnesses to be punished? (19:15-21). (11) What is to be done with a stubborn son? (21 : 18-23). (12) How is sex to be distinguished? (22:5-8). (13) What people are to be blotted out? (25:17-19). (14) What prayer, or confession, is outlined in 26:12-15? (15) What things have curses pronounced upon them? (27:14-26). (16) What blessings are promised for obedience? (28:1-14). (17) What choice did God offer? (30:15-20). (18) To whom was the authority of Moses transferred? (31:14). (19) What farewell ad-

dress did Moses deliver to the people? (31:1-8). (20) What power and works does the song of Moses ascribe to God? (32:1-47). (21) Why was Moses not permitted to go into the Promised Land? (32 : 48-52). (22) What farewell blessing did Moses pronounce on each tribe? (chapter 33). (23) Where was Moses buried? (34 : 5-6). (24) What key passage for the book is recorded in 11:26-28?

We come here to the last book of the Pentateuch. It is not a mere repetition of the Law already given, as the name of the book might indicate. It does point out some of these laws and show their application to the new conditions that would face Israel in Canaan. But this is very distinct from the other, in many ways. It reads as if it were an entirely separate covenant. The other was given at Sinai, and in 29:1 of this book we are told that this covenant was made at Moab, "besides the covenant which he made with them at Horeb." This would indicate that this book has a distinct place—one all its own. It is easy to see that the outstanding grand lesson in it is obedience, which is urged not only according to the letter of it but in the spirit of love and fear. The appeals are so real that we seem to hear Moses speak and the utterances appeal to us no less than they did to Israel on that occasion. This is one of the marks of the Bible that proves its divine origin. Any other book thousands of years old is fit only for the museum alongside of mummies and petrified rocks, but the books of the Bible are living and have all the freshness of a book of today. The Bible is perfectly suited for men of every age and condition. It judges our hearts and tells the truth about us. For this reason, sinful men do not like it and have often tried to find fault with it and as infidels have tried to destroy it. But at last we must come to the Bible for wisdom

in all matters of religion and must yield absolute and complete subjection to its authority. This is the basis of our moral security. By following its teaching, we are prevented from "sin against God." Through it, we shall find spiritual growth and satisfying joy in the journey of life. We shall make all center in and around Christ, the world's Savior.

IMPORTANCE OF OBEDIENCE
(*Chapters 1-11*)

204. Lessons From Chapter One: We should naturally expect the first chapter to be of special value. Verse one tells us precisely where Israel was camped when these messages were delivered. Verse three tells us when they were spoken, giving the exact year and month and day. Many lessons are here for us.

(1) *Detailed Instructions of God.* Nothing is left to guess or haphazard. God tells Israel just what course they should take in their journey (1 : 6-7). He tells them when to go up and possess the land. He tells them where to go and when to turn back into the wilderness (1:40). He forbids their going up to Canaan when they had once yielded to the report of the false spies (1:42). He suggested the direction of their march (2:3). He told them whose country they were to ravage and whose they were to leave unmolested, even directing them about payment for food (chapter 2). This is but another way of enforcing the duty of obedience. If God says they have stayed long enough at Horeb, they must depart. If He tells them to go down by the Red Sea or to the north, there is no privilege of choice. The command is so detailed that we can know the will of God and our duty. There is no exercise of private judgment, no reasoning the question. We are simply to obey. This is our lesson today. We are to hear the

voice of Jesus. He is our Lord and Master, and His will is law. We must obey Him always, and in all things.

(2) *The Divine Intimacy.* The passages before us impress us with the divine intimacy with His people. They seem to hear the direct voice of God (1 : 6-7). He is not afar off in the cloud, as He had been hitherto. There is something of that intimacy that had prevailed far back in the time of Abraham, when He talked with them as a friend and was entertained by the patriarchs as an intimate friend. But now for a long time, God had been veiled in darkness and held Himself at a distance. There had been types and shadows and ceremonies and rites and ordinances, but now He came out to them again. It reminds us of the way in which Jesus comes to us as Immanuel. He is very near us and will make known to each His gracious will.

205. The Government and Grace of God. Here are certain lessons relating to the government as well as the grace of God. His grace is manifested in connection with such incidents as:

(1) *Sending of the Spies.* It was a direct insult to God. He had told them to go up and possess the land, that it was a good land and that He would give it to them. Why should they want to see what kind of land it was? God had told them. Why should they fear that they could not conquer it? God had declared that He would give them victory.

(2) *This Was All that Was Necessary.* It was all they needed then and it is all we need now.

(3) The marvel of grace is that *God granted them the privilege of sending those spies.* It is a case like many others, where God condescends to meet the con-

dition of the people's weakness. He would help our faith so that we can obey and serve Him.

But here also is government. It is always unbending. It was the maintenance of His government that led to the flood and to the destruction of Sodom and Gomorrah with an awful overthrow. This principle drove Adam out of the Garden and put him under the sentence of death; it stripped Aaron of the priestly robes and caused him to die on Mount Hor; it led God sternly to refuse to allow Moses to enter Canaan; it deprived Saul of his kingdom; and all this was as God told Moses, "Because ye rebelled against my word." These are weighty words and are the explanation of the saddest tragedies of life. They show how weighty a matter it is when we disregard the Word of God. Because of transgression, man still eats bread by the sweat of his face.

Here, then, we see both grace and government. We must not overestimate grace. Grace does not act in a way to destroy divine authority. The two are never in conflict and must never be confused. They often seem closely joined, as indeed they are here. God's government kept Moses out of Canaan, but His grace permitted him to view it as the promise of God.

206. The Exhortation to Obedience. Beginning in chapter four, we come upon a burning appeal for obedience. Moses put into this exhortation a fire and earnestness and argument that seemed well-nigh irresistible. It called upon them to "hearken" and "obey." It rang with such words as "do" and "live" and "possess." It suggests that when God speaks there is no room for discussion; the argument is closed.

(1) *Such Obedience Is of Great Moral Value.* It releases us from the dangers of our own imperfect self-will and also delivers us from any degrading subjec-

tion to any human overlordship. It brings us into a direct and personal and living contact with the authority of God. This assures us life and liberty and peace and true elevation and moral power as well as a divine certainty that we are right. We do not then live in uncertainty. The Word of God has in it ample instruction for all conduct, both positive and negative. Nothing must be added to it, for there is nothing lacking and nothing is to be subtracted since it contains nothing superfluous. We may introduce nothing of our own reason. It is perfect already and inspired. To do it assures that we are right and gives all a true standard of moral action.

(2) *He Urges the Grounds for Obedience.* Several are suggested. It would be a display of wisdom and understanding. Not in a display of learned thoughts, but in childlike obedience to God, do we display our best wisdom. All wisdom is included in the profound and marvelous teaching of the Word of God, and we show our wisdom by recognizing it. Again, it is an evidence of greatness that a people should have such a God so near to them to whom they may go with their needs. If they obey God, He will at all times exercise His power and mercy in their behalf, and all nations will regard them as great because they have such glorious laws. This matter of wisdom and greatness urged in 4 : 6-7 is of supreme importance.

He also urges both their love and fear for God. Our obedience should be reasonable. On the one hand, we love God. God loves us and extends His grace to us, and our love to God should constrain us to obey Him. Indeed, love fulfills all law. And for us Christians, we are no longer living after the flesh, but in the Spirit. Our obedience should not, therefore, be irksome, but should become a joyous response to the

love of Him whom we serve. But there is another side to it all. We are to fear God's judgment. The importance of this is emphasized by Moses by relating to them how God had refused to allow him to go into Canaan because of his sin in connection with their sins. If God would thus be angry with him under that condition, all should understand thereby what danger there was in disobedience. He certainly will not pass lightly over the sins of any. We must obey the commands of God regardless when the commands of man may ask other things of us.

(3) *Two Matters Are Called to Their Attention as Illustrating the Demand Being Urged.* In a general way, Moses points out two covenants—one made with them at Horeb, which is conditioned on them and their faithfulness, and one to the fathers, Abraham, Isaac, and Jacob, in which God on His own part agreed to give them blessing. This suggestion opened the way for giving the "Ten Commandments" with such comments as seemed necessary. In connection with the commandments, special emphasis was put on those concerning the Sabbath and idolatry. The Sabbath was to be kept as a covenant sign between them and God. It was the remembrance of the covenant. In the matter of idolatry, there would be many gods in Canaan, and they are to remember that there is only "one God." The great commandment to love God with the whole heart and mind and strength is spoken to enforce this duty. All of this is highly important to us as Christians. Christ's words are enough for us. We must give no heed to others if they turn us away from Christ.

(4) *Some Encouragements Are Mentioned.* Moses does not fail to give them good grounds of assurance. Running through the rest of this section (chapters 7-11) are several promises that would surely give them good

ground for obedience. For one thing, God will surely give them victory over the inhabitants of Canaan. He will drive them out and settle Israel in their places. Moreover, they shall long continue there in peace if they will obey, and not be dispossessed, as are the Canaanites, whose loss of the country to Israel is because of their wickedness. God will give victory to the obedient. The assurance of this is seen in the way He delivered them out of Egypt and gave them victory and protection during their wilderness journeys. In the next place, they may expect ample rain and good crops if they are obedient. And, moreover, it will be the natural result. It is to be different from the condition in Egypt. That was a desert land, and they must provide moisture by artificial means as irrigation. But not so with Canaan. God would care for it and see that there was ample rain. One was the work of man; the other the work of God. Disobedience would, however, cause God to shut up the heavens and send on them all the horrors of a drouth. For once, Moses was showing that it pays even in temporal things to obey God.

Again, it is shown how it will not only make them strong, but will bring joy to God, their benefactor. There will be a happy situation for them with all their poor and strangers and widows and orphans cared for. This will be a source of national strength and peace. It will also be a satisfaction to God, their benefactor. Here again is the appeal to their holiness as a nation and to their love to God. In it the appeal rises up toward the heights of the Christian motive and calls for a life that will bring pleasure to God, Whom we love as our benefactor.

Such an attitude would allow no place for self-righteousness. Their blessing is because of God's promise to Abraham and their own wickedness would

have brought their destruction, if the intercession of Moses had not saved them. This is illustrated by the tables of stone. The section closes with Moses urging obedience and declaring that, in telling them of the danger of disobedience and the value of obedience, he has set before them blessing and cursing. This lesson has full force for us today as Christians. We are to do all the will and word of Jesus without allowing ourselves to fail because of any sentiment or preference.

THEIR GREAT LAWS
(*Chapters 12-26*)

The eleven chapters already studied have shown us that obedience to God is of the utmost importance. Moses labored to establish that principle and to give Israel a heart for such obedience. There was no use to set forth the details of requirements of the Law and commandments of God until he had set forth the principle of obedience, which would show the necessity of complying with every detail of duty. He must show them that there was left no place for the introduction of any purpose or reason of their own when God had already spoken on the subject. The soundest of all reasons is to submit to the will of God and to obey all of His work. Also, Moses felt that he must win their hearts to the purpose of obedience. If they did not have it in their hearts to obey, Israel could not be expected long to do so. Hence he made the most fervent appeals to them in the hope that he might bring their hearts and consciences to the right attitude toward the divine authority. The principles here are fully applicable to Christians. It is the Christian's bounden duty to bow to the authority of Christ in every detail of life, and it ought to be our joy to do so. Having laid

all this before them, Moses in this section lays before them in detail what God will expect of them.

207. Some Laws of Religion (12:1 - 16:17). Here are set forth the religious practices and duties expected of Israel. It seems best in studying them to follow the story as if there were no chapter divisions. Keeping this in mind, the entire passage seems to lay stress on three matters.

(1) *Idolatry.* There is no doubt about the attitude to have toward idolatry. They were to demolish all of it from the land and make quick work of it. The land they were to enter was God's, and they would act in the capacity of tenants and under His orders destroy every idol and altar made to any other god. There was to be no tolerance of any of it. This would require that they go to the place where God had set His name and worship. It was to be an exclusive worship that could not be united with any other. Nothing of the worship of the Canaanite inhabitants should be left or united with theirs.

To make sure of this condition, all false teachers were to be destroyed. No matter from whence they came or who they were, false teachers were to be quickly put to death. Not even their brothers or sisters or dearest friends must be spared. Such ones among them would be a temptation to them. Such have not in their minds the love of truth and so do not see the terrible import of their false worship.

In carrying out this program, they were to see to the faithfulness of every city. If they heard of any city anywhere in the whole land going astray, they were faithfully to inquire into the matter, and if it was found true, the city was to be destroyed or brought back. This might be a very severe undertaking, but it was

important in maintaining the unity of the nation. Israel was looked upon as a whole, and the lapse of one city or tribe would bring all the nation into the danger of divine wrath. That all be true in this matter of false worship was important.

Here is a word for us as Christians. (a) We are not necessarily right because we are tolerant of other worship and because we can claim to be broad. We must remember that there is only one God and that He hates all false gods and false worship. We must keep in mind that (b) all Christianity suffers when any member goes off into teachings and practices not sanctioned in the Word of God.

(2) *General Duties and Privileges.* In chapter 14, there are pointed out some privileges and duties, all based upon the fact that we are the children of God. He counted Israel as children and rested everything upon this sacred relation. Because they are His children, they are also a holy people and are allowed to be very near to God. What sacred nearness the children do have to their parents! Who can tell the blessedness of the Christians' relation to God as His dear children! We are heirs of God and joint heirs with Christ, the blessed Son. This is the sense of the Book of Deuteronomy. In Leviticus, it all seems addressed to the priests, while in Deuteronomy He is addressing the people directly. They are His children and God is conversing with them about His affairs and theirs.

This sacred nearness not only brings great blessing, but lays upon them weighty responsibilities. They were expected to keep themselves clean as should the members of a holy family. They were not to eat anything that dies of itself. There is uncleanness and death in it, and the members of the family of God must not find

satisfaction in such uncleanness. Strangers may eat such food, but not the people of God.

Here are impressive words for the Christian. They are by the very things which they indulge to show themselves a separate people. The command of God is for them to be separate from the world. They are to be in the world, but not of it. All their conduct is to be in harmony with the will and wish of Christ, their Savior. Everything must be consistent with Christ. The Israelite was to tithe as an acknowledgment that they were God's tenants and were to carry their tithe to the place where God had chosen to set His name and to see the people. This was at Jerusalem. The Christian meets God on the basis of redemption in Christ. They come in the name of Christ Jesus, in the power of the Holy Spirit, and by the authority of God, the Father. Under certain conditions they were to give the tithe to the poor and strangers, thus becoming the channels of God's blessings to the needy. In this, again, they were as we are now, the instruments through whom our heavenly Father blesses others. It is a holy task, and one that thrills with happiness for those who are willing to be thus used of God.

(3) *Observing the Sacred Occasions.* The rest of this section has to do with the observance of the sacred occasions. In a general way, it is made clear that all of them have both a Godward and a manward side. On the one hand, they are for the glory of God; on the other, they bring about the blessing of man. It makes a fine suggestion of how our blessing and salvation are linked with the glory of God. Our salvation is all the more certain if God has seen fit to connect the glory of His name with it. Precisely this is what we find everywhere in both Old and New Testaments.

In the matter of the seventh, or Sabbatical, year,

Israel was shown her duty to the poor; and going with this was taught the attitude of God toward them. It was to be recognized as the year of release—God's release. The poor among them were to be forgiven all debts. Nor must this fact cause them to neglect or deny the poor during the years previous. They are to remember that all they have is but the blessing of God to them and as they are grateful to Him for His mercy, they are to show mercy to their needy brethren. This is the very spirit of the Christian. Whatever we have is the blessing of God, and the very purpose of it is that we may do good thereby. What an unsightly object, then, is a selfish Christian! The great Apostle John raises the serious question as to how the love of God can dwell in a man who has this world's goods and sees his brother in need but does not help him.

Concerning the servant, we saw the chief points of import in a former discussion. Here it is set forth that they should all be set free. Also, they were to be given sufficient with which to begin life honorably. They had served their masters, and their service had brought the masters what they had. In making these gifts, they were but sharing with them the results of the labor of their servants' hands. In it all, they must remember that they were once in bondage in Egypt and but for God's mercy would still be in slavery there. The mercy of God they had received is to be a constant incentive to them to show mercy to their servants. This is again the Christian spirit taught by Jesus. Our blessing from God constrains us to bless others less fortunate than ourselves. If any servant wishes to remain, he may be kept, though there is perfect willingness to let him go. In such case, it is probably an evidence of both a good servant and a good master. He is a good and faithful

servant and knows a good master and delights to serve him. This is just our attitude toward Jesus, our Master. We would not leave Him. He is a good Master, and we love Him. Our joy forever will be to serve Him.

Here also are the three greatest of the feasts: (a) *The Passover,* eaten with bitter herbs. It was in remembrance of their suffering in Egypt. While enjoying their deliverance, they were to keep in mind their suffering. This would help them realize what God had done for them. In the same way, we are always to keep in mind the great blessings we have received from Jesus. This is especially so in regard to the Lord's Supper. (b) *Pentecost.* The first refers to the death of Christ and is to be without joy, but in remembrance of His suffering. The second has reference to the first-fruits of the resurrection and is signalized by the coming of the Holy Ghost. It is then a time of victory and joy. (c) *Feast of Tabernacles.* Here is the harvest of blessing. The three feasts are a glorious completion. The Passover speaks of redemption, Pentecost of the presence of the Holy Spirit, and Tabernacles of the hope of glory. All of this is the consolation of the Christian.

208. Laws of Political Life (16:18 to 20). In this section, we turn aside from the more strictly religious laws to those having to do with national affairs. These are not without religious import, but have especially to do with government. There are two general points of view presented; the principles suggested have to do with two spheres of conduct, or relationship.

(1) *In the Conduct of Their Own National Affairs.* Moses gives detailed instructions touching the ordinary matters that are to be dealt with when they are over in Canaan. The nation will have grave situations to

face and big problems to solve. First, there must be just judgment. This is provided for in the appointment of judges. The people cannot be trusted to be just. Some will take gifts and thereby become an instrument of injustice. Taking bribes has always been the means of causing men to go wrong. To prevent this, God caused judges to be appointed who would deal out justice to all.

Second, He provides for adequate testimony upon which decisions shall be based. None must be convicted on the testimony of only one witness. This matter comes up again. One man may tell the truth but before punishment should be administered, others' testimony should be found. Always there should be at least two, and if possible, three or more. Otherwise, the testimony might be found false. This principle is held also by Jesus, who spoke of two or three witnesses in connection with the settling of a disagreement between two brethren. The danger of failure here is seen in such results as the death of Naboth (I Kings 21), the death of Stephen (Acts 6 and 7), and the death of Jesus.

Third, the method of settling personal differences between citizens is described. It must be done at the place where God had chosen to be present, or in the presence of God. It must be done by the divinely appointed judges, and priests, and Levites. Both parties must accept without question whatever decision is made. It was a court of their own people. The Jew would not have thought of going before a Gentile court. This was most important. The law of God is the same in principle. Christians are not to go to law with each other before civil courts. They are to settle all differences through the judgment of

their own Christian brethren. Much shame comes to Christ's cause by failure to obey this principle.

Fourth: we find instruction for their king when they should desire or need one. This is a strange provision to be introduced here, but shows how God's instructions always keep ahead of our needs. Their king was not to be as others. He was not to have horses from Egypt, nor to multiply wives, nor to multiply gold. This was a provision that was clearly most important, and wherever their kings neglected it, the people suffered. As a most conspicuous example of the results of disregarding this message, we are given the story of the downfall of Solomon. He violated this divine command at each of the three points. He neglected the Word of God, and failure followed. Here is warning for all rulers. They should conform their methods and plans to the Word of God. Any nation that does not so conform itself will soon be brought to naught.

Fifth: special emphasis is laid upon the importance of depending upon the Word of God for the wisdom needed. He sets out the law regarding the priests and Levites and the worship and altar of God. All these are to be provided for in their tithes so that they may have religious teachers. This matter is further emphasized in the prohibition against divination, or sorcery. They have the Word of God. It has ample instructions so that there is no need for them to seek the advice of the dead. To seek to call up the dead is by implication to deny that the Word of God is sufficient. That would be to put blame on God and not on ourselves. In the story of the "Rich Man and Lazarus," Jesus shows how this principle still holds good for us. The rich man wanted Abraham to send Lazarus from the dead to his brothers, but Abraham

said they had Moses and the prophets. They needed no further instructions. They are only to fail if they do not give heed to the messages already received from God. This Word of God provides for full justice and is to be the standard by which the nation is to conduct its affairs.

Sixth: the cities of refuge ordained here provided for justice to be administered in connection with criminal cases. Not only were the cities to be designated, but good roads were to lead to each so that one fleeing there could not miss the way or have a hard journey. Inside there was to be absolute safety. There would, however, be no protection for the wilful murderer. It was all a provision for justice to be so administered that God's righteous government would be fully maintained. This provision for national justice finely illustrates our salvation in Christ. We are in danger of death and flee to Jesus, in whom God's justice and righteousness have been maintained, and in His care, we are entirely safe. No avenger can get to us there. The Israelite who had fled to one of these cities of refuge had no need to fear. He had the Word of God for it—he was safe. So those taking refuge in Christ are assured upon authority of the Holy Word of God that they are forever safe.

Seventh: a final provision here is against any secret infringement upon the rights of others. God, in settling them in the Land of Canaan was providing for a careful allotment of the lands. All of it would be carefully marked by suitable landmarks. These landmarks must never be changed. God will allow no new arrangement of the inheritance of the tribes as He has given them. Everything is fixed and must remain so throughout all of their generations. How beautifully this applies to our relations in Christ! There is no

word of ours to come in to take the place of Christ's word. All of His teachings and principles must be adhered to. His ordinances and teachings have in them the whole of what we are to do and be. Nothing is to be changed. Christianity is not to change. It is the same yesterday and forever. Only on this basis could there be any certainty in anything. Christ is all and in all. We are separated to Him, safe in Him, and satisfied with Him. Nothing He has done or taught needs altering.

(2) *In Matters of War* (chapter 20). Israel is to have a life of warfare over in Canaan. In the first place, the whole land must be conquered. There were seven outstanding peoples that were to be utterly exterminated. These nations were not to be shown any mercy. While He was giving grace and a home to Israel, God was executing judgment upon these rebellious and wicked nations. There must be no mercy, but everything that breathes must be destroyed. They had both priests and officers. The first spoke of their privilege, the other of their responsibilities. In war, they were to follow their officers and perform their full duty in destroying their enemies in Palestine. When they made war on such a city, they were first to offer it terms of peace and, if the terms were accepted it was to be saved and made tributary to them. If it would not surrender it must be destroyed and all the men destroyed, but the women and children and cattle and goods saved. In this way the opposition could not rise up again. All the tribes of Palestine were to be destroyed so that none could contest their possession of it and the outside peoples were to be either destroyed or made tributary to Israel.

Here also are pointed out the two prime qualifications for a soldier in God's army. First: they must

be disentangled from earth and nature. There must be no ties that will hinder them from whole hearted fighting. In the second place they must possess a bold and unclouded confidence in God as their leader. They must believe that God will fight. This is a matter for deep concern. If we, as Christians, are to fight the battles of the Lord, we must have hearts disentangled from all worldly things, hearts for our task. We must fight spiritual battles and overcome spiritual enemies. We are not to become monks nor mystics and certainly we must not become mere ascetics. We are to have our earthly relations and callings and in them so to fight as to overcome. It must be a heart passion with us to destroy and subjugate evil.

209. Laws Governing Social and Domestic Relations (chapters 21 - 26). In these chapters are laws that have to do with murder, rebellion, marriage, divorce, adultery, theft, kindness, and helpfulness for family and neighbors—also laws concerning worship and the doing of good deeds. They even have to do with our duty in relation to animals. These detailed laws set forth and impress two outstanding lessons:

(1) *The Depravity of the Human Heart.* The very fact that such conduct as here described is prohibited reveals the fact that our moral natures are so depraved that we are likely to descend to such depths. Our tendency is in that direction and constantly reminds us of the moral depravity of our hearts. None of us can know what awful sins would come into our lives, if the grace and Spirit of God did not sustain and fortify us against them. Jesus taught us that our sins proceed from our hearts, and elsewhere we are told that the heart is deceitful above all things and desperately wicked. Let us, then, keep our hearts with all diligence.

(2) *God's Care for His People.* These laws show how God concerns Himself with everything connected with the life of His people. Here are laws having to do with their clothing and food, with their manners and customs as related to each other, with their homes and the plowing of their ground, with their private and personal life. He could indicate that His very presence was in the midst of Israel. He was there to counsel them in matters of conduct, to aid them in all their tasks, and to behold them when they indulged in any evil. This presence would assure them victory over their enemies and success in their own affairs. This presence was not only national, but personal, just as at the present time our bodies as Christians are the temples of the Holy Spirit. Consciousness of that presence will tend to purity of personal private life.

In the effort to impress them with all this, God gave the laws of this section. All of them, in one or another way teach these lessons, as two or three examples will show. (a) In the case of a death where the cause is not known, the judges and elders must first deal with it, thereby providing for truth and equity and requiring the inhabitants of the nearest city to present a spotless victim to atone for the evil done. Then come the priests, and as the representatives of grace, pass their word upon it, and it is settled to the peace of the city. (b) The rebellious son is stoned to death in the city when brought to the elders by his parents. It is a case of executing judgment and shows forth severity as compared with the spirit of the father in the story of the Prodigal Son. One is judgment on the rebellious and the other is grace for the penitent. (c) The basket of the first-fruits intends to cultivate the right spirit in it all. The address or formula to be repeated was

such as to remind them of all their past suffering and of the blessing of God on them. When they were settled in Canaan and made crops on that land, they were to come remembering how their father, Jacob the Syrian, was ready to perish and found sustenance in Egypt; then how when they were in terrible bondage, they were delivered out of Pharaoh's power, and were now put in this good land. They could not observe this ordinance until they were actually in Canaan. Not the fruit of Egypt, but that of God's land, was to be brought. It was an act of worship and praise to God such as we bring after we come unto Christ, as Savior.

ISRAEL'S FUTURE
Chapters 27–30

The chapters included in this section look toward and foretell something of Israel's future. They proceed from the time of their entrance into Canaan, suggest their captivity and scattering abroad among the nations, and look to their repentance and return.

210. THEY ARE SEEN WORSHIPING IN CANAAN. They are to build an altar of stone, leaving the stones as God made them, and are to make thereon a great sacrifice. It is not to be a sin-offering nor a trespass-offering. These were necessary to them as sinners by nature, but now they are seen not seeking deliverance but as a fully delivered people in the full enjoyment of their acceptance with God and in the possession of their goodly inheritance. It suggests that the people of God, when they come into their blessing, enjoy it all, with every sign of their trespass removed. Now, they are fully acceptable to God. He thinks of them as His own and they are left with nothing to do but to praise and honor Him. This is very like the con-

dition of the believer in Christ. They have passed out from under their condemnation for sin and have access to God and lovingly worship and serve Him. They enjoy the blessing of the inheritance of grace that dominates them instead of law.

211. Some Blessings and Cursings. Israel as a nation was on the moral ground of the law, and because of that was under its curse. There would be great blessing for the nation if it should be faithful. There will be blessing in city and country, in flocks and fruits of the fields. A whole section (verses 1-15) describes these blessings; also they are told of the curses that follow disobedience (verses 16-18). God is holy and just and righteous as well as good and merciful. He must, therefore, punish the wicked. Otherwise, His government would be imperfect and unfair. That He will thus punish is proved especially by His dealing with Israel and her sins. He proposed to make her the head of all nations and, in the time of David and Solomon, she was the most glorious of all empires. We notice, however, that the blessing promised Israel was temporal while those promised the Christian now are particularly spiritual.

212. Heart Worship Necessary. In chapter twenty-nine, the nation is reminded of the covenant they were entering—not the covenant of Mount Horeb nor that given to Abraham. It was one made there on Moab and related to their future history. They are reminded that after seeing all of God's great miracles, their hearts are still not in the relation to God as it should be. He reminds them of how God fed them and caused their clothes to last them during their wilderness wanderings and of how He enabled them to conquer such great enemies as Sihon and Og.

Yet their hearts were not touched. This calls us to consider the fact that a faith founded on miracles may leave us unconverted. Not miracles, but the Spirit of God, can touch our hearts and give the new life we need. We must have a faith founded on Jesus and rooted in our hearts if we are to expect the spiritual blessings needed and promised, and if we are to escape the chastening and calamity that come to those who do not obey the divine covenants. In all this, we face the need of new life, which alone can save us.

213. Future Glory for Israel. A dark background is spread out before us in chapter thirty and followed by a picture of future glory. The nation will sin and be scattered out among the nations. They suffer this affliction from God at the hands of wicked peoples. But there, wherever they are, they will turn their hearts to God in repentance and then God will turn and be merciful to them. They will be so far away that their hands cannot bring a sacrifice to the altar, at Jerusalem, their feet cannot come to that earthly place of worship, but their hearts can come to God. He is always in reach of them. When thus they go to Him, God will gather them out of the uttermost parts of the earth, and fetch them back, and multiply them. He will also circumcise their hearts. This will enable them to love God with all their hearts. This again will enable them to give to Him a wholehearted obedience and make them acceptable with Him. He will thereby arrange so that wherever they are, the Word of God will be nigh them, even in their hearts and mouths. It is the Word that Paul said he preached—that if we believe in our hearts and confess with our mouths, we shall be saved. It is a word of faith and confession. We are to confess the Lord

as well as to believe in Him. This forbids secret discipleship. The section, as a whole, sums up how Moses has set before them life and good, and death and evil, and calls them to a choice and urges them to choose life and good.

LAST ACTS OF MOSES
Chapters 31–34

All the Book of Deuteronomy is made up of addresses of Moses made during a few final days of his life. But these chapters tell of the very last acts and of his death. All of it was enacted within the very last days or hours of this incomparable prophet. It is all of such a nature as to tug at our hearts because of the emotion and pathos that fill every scene and utterance. This makes it difficult for us to outline its lessons for us and not to discuss every utterance. But the following seems suggestive and helpful:

214. The Spirit Manifested by Moses. "What spirit will Moses exhibit in these last moments?" is a very natural inquiry. The story shows how there is in him no word of complaint. If he tells them of his extreme age and of the fact that God has refused him the privilege of going over the Jordan with them, it is not to chide them but to show them the blessing of God and to warn them against disobedience. There is no word of envy or jealousy in regard to the change of leadership. He had the kindest words of encouragement for Joshua, who was to succeed him, and promised him that Israel would be victorious over the Canaanites under his leadership. He told him how God would go before, and be with him, and how God would not fail nor forsake them. His presence and blessing would attend Joshua and each Israelite.

Over there a great public assembly is to be held

for the purpose of hearing God's Word. Each person, even the children, are to hear it. There certainly is always to be private study of the divine Word, but that must not in any way, prevent the public assembly for that purpose. If we love it and study it in private, the public study will be all the more enthusiastic. They must have this Word in their hearts if they are to succeed. This section shows how our sorrows multiply when we turn away from the Word of God. He predicts how they will turn away after his death and shows how Joshua would conquer Canaan in spite of the unfaithfulness of Israel. In this, he shows us how we are to trust in the faithfulness of His people. Such a view alone will help us to overcome in the midst of life's difficulties.

215. The Song of Moses. In obedience to the command of God, Moses wrote a song and taught it to the people. This song was to be a witness against Israel. Certainly they should have witnessed for God, but because of the sins and unfaithfulness that would be practiced in Canaan it would witness against them. This is seen in the fact that it begins and ends with God. It calls on all heaven and earth to hear as it tells of the name and greatness of God and as it publishes abroad His goodness and kindness and faithfulness in dealing with them. It proclaims how He had been their refuge and resource in all times of danger, and acknowledges how in His sovereign mercy, He has given them relief and rest in every time of strain and weariness.

Israel, however, will wax fat and kick and rebel, and God will scatter them among the nations, and will make their name to cease. However, they are His peculiar people, and He will finally avenge them

of their enemies and punish the wicked nations that have oppressed or harmed them. His mercy to Israel will be shown in His dealing with other nations on the basis of their relation with Israel. He will not let other nations punish Israel with impunity and will Himself spare them because of what other nations would say. This very attitude of God and this prophecy of the future lays the basis for a challenge to them to obey the words of the song.

216. The Death of Moses. We come now to the most solemn scene of all. This greatest of the prophets, this great divine lawgiver, this incomparable leader, is to die and another is to take the leadership of the chosen people.

(1) *Preparation for Death.* In the first place, God directs him to go up into Mount Nebo to the top of Pisgah and die and reminds him of his sin, which made this course necessary. But before going he came to the tribes and pronounced upon each a sort of farewell blessing. There was in it no reference to their sins and to the punishments of God for those sins. It was a precious benediction full of the sweetest comfort and consolation. There was nothing of human actings or human failures or human responsibilities. All of it had to do with the divine counsels, the divine sovereignty, and the divine faithfulness and goodness. Nothing is said to the tribes about nature and its actings, but much is said about grace and its fruits. The tribes are to be under God's wings of protection. They are to have joy at home and abroad and to sacrifice in the mount of God. They are to be supported by the arms of God, which are underneath them. It is a most tender and highly affectionate discourse setting forth the advantage of each tribe under the blessing of God guaranteed to each.

(2) *His Death.* This story is of course written by some other hand than that of Moses, who has written the rest of the Pentateuch. It is a story mingled with sadness and with joy. One side of it has to do with Moses in his official relation. In this sphere, we have seen him in the wilderness. It had to do with Israel's responsibility under divine law and government. It was not his to give them the enjoyment of the promise —not his to conduct them across the river of death into their inheritance. This was to be accomplished by Joshua, his successor, who was a type of the risen Christ. He would lead them across Jordan and settle them in the Land of Promise. The divine government he represented forbade Moses from entering the Promised Land, though he greatly desired to do so.

But this subject of God's government was also an object of His grace. He had grievously failed to glorify God before the congregation and could not enter Canaan, but he was still the recipient of great grace. Grace put Moses upon the heights of Pisgah, where he was in the presence and fellowship of God, and allowed him to see the whole of the Land of Promise. He could there see it all from God's standpoint. He saw it not only as their goodly possession but as the gracious gift of God. Thus he died in the blessed keeping of God, and his body was cared for, as is the case with all who are the children and servants of God in truth. And God declared that not another like him would ever arise in Israel, who could see God face to face. We may all see him in Jesus. May we see and trust Him and be saved to eternal blessedness!

Questions in Review: (1) What different things indicate Moses' boldness and courage? (Exod. 2:12,

17; 10:29; 11:8). (2) What shows that he was not over-confident? (Exod. 3:11; 4:10). (3) What refusals show that he was not a self-seeker? (Exod. 3:11; Num. 14:13-19). (4) What showed that he was not jealous? (Num. 11:27-29). (5) Was Moses impulsive and calculated to act rashly? (Exod. 32:19; Deut. 9:17; Num. 11:10-15; 20:8-13). (6) What indicates that he sought first the honor of God? (Exod. 2:4-12; 22:9-14; Num. 14:13-22; Deut. 9:24-29). (7) What showed that he was uncompromising? (Exod. 8:25, 28; 10:11, 24). (8) He was a man of prayer, he prayed for the removal of the plagues—many passages (Exod. 15:24-25; 17:4; Num. 12:13; 21:7). (9) What estimate is put on him and what is he called? (Deut. 34:5, 10-12). (10) Consider him as a leader, prophet, lawgiver, etc.

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